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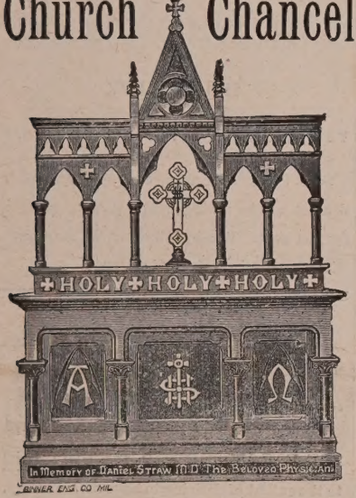

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The Living Church

Saturday, August 12, 1893

News and Notes

THE SIAMESE incident shows how easily a general war in Europe may be precipitated. Lord Roseberry, the English Secretary for Foreign Affairs, is reported to have said that England a week ago was nearer a war with France than at any time since Waterloo. Germany has increased its armament; France barely disguises its intention to avenge the humiliation of twenty years ago; Russia may find a foreign war its only means of preserving domestic peace. Altogether, the situation is menacing, the smouldering embers may burst out into fierce flames at any moment. "Give peace in our time."

EVERY year, as the twelfth Sunday after Trinity approaches, all the friends of Church work among deaf-mutes pray most earnestly that special offerings may be received from congregations and individuals, more generally to sustain this most interesting and important mission. It seems eminently fitting that on the day when the Gospel recounts the touching miracle of our Lord's healing a deaf and dumb man, there should be a generous remembrance of the efforts which are now so perseveringly put forth to bring our silent brethren into pastoral relations in accordance with the Prayer Book system.

THE *Scottish Guardian* pays a graceful tribute to Prof. Hart upon his election to Vermont. The fact that Dr. Hart has declined the office will not preclude us from the satisfaction of publishing the merited encomium on this side of the ocean:

It is not easy to say with what pleasure we receive the announcement that Professor Samuel Hart has been elected Bishop of Vermont. Dr. Hart made many friends in Scotland at the time of the Seabury Centenary, and these have followed with admiration his services to the Church in connection with the revision of the American Prayer Book. In this department of scholarship his acquirements give him a very high rank; but indeed during all his quarter century's ministry he has faithfully and untiringly carried through one piece after another of work for the Church, and few more promising appointments have been made in the United States in recent years—and that is saying a good deal. Many of his clergy will be his own former students, and the fact that they have chosen their old professor to rule over them and their people is sufficient evidence of the affection in which they hold him, and the impression which he left on them.

THE BRIEF address by the Archbishop of Canterbury at the marriage of the Duke of York, was not only worthy of the occasion, but an utterance suitable for meditation by all peoples. We are sure that our readers will like to see it:

The world's glad sympathy is with this bright hour. And Christ, the King of kings, does not fail when invited to the marriage, to beautify with His presence the highest as much as the simplest feast. He is the unseen Giver of its true joy, the real Ruler of the feast, to all who with firm will enter on the holy estate. This is an age and this a people which, in spite of many outward changes, still, in its heart, looks to the highest to do the common duties of all better than all. They desire to have before their eyes and to be sure in their hearts that, amid all the splendor and care of a kingdom, there is above its central hearth all mutual honor and reverence, all sweetness of domestic life, the faith and worship of God, the quiet spirit which is in the sight of God of great price. To some it is given that not their simplest ways are indifferent. Discretion and moderation, and wisdom of conduct, thought, and speech, are known to be consistent with deepest earnestness and enthusiasm for all that is noble and true. Nay, discretion, moderation, and wisdom alone give to earnestness and enthusiasm fair play and fair chance. To your union a glorious Empire and a strenuous, laborious people look to perpetuate among them the tradition that translates principle into life, that lets no responsibility seek the most desired ends by any but the purest ways; the tradition that can alone make society not an evil to itself, acting and reacting in imitation and intensification of that which is evil; the tradition that makes society a blessing to itself, ever receiving and working into its own Christian existence the real and undying blessings which spring from our knowing ourselves to be sons and daughters of the Heavenly Father, the followers of and believers in the Son of God through sorrow and through joy, the embodiment of the influence of the Holy Ghost. The first element of society is the family. The one prayer of all is that no blessing, no peace, no strength of the family may be lacking to the future which is in the hand of God for you.

Brief Mention

"Jessica's First Prayer" has found three-fourths of a million readers in England alone. It has been translated into Arabic, Cingalese, Japanese, Bulgarian, Greek, Russian, Italian, Spanish, Portuguese, German, and French. The gifted writer, Hesba Stretton, made her first "strike" with the simple story of "A Lucky Leg," which pleased Dickens immensely.———"The Middle Aisle," says *Canadian Churchman*, is an expression which has "fallen among the thorns" of a corrupt use which bids fair to rob it of its original and proper meaning. The word "aisle" means "wing," and should be applied to the side annexes of the naves of a church- not the passages—either middle or otherwise. *Church Review* says "a man would be deemed mad who called a bird's body its 'middle wing,' but an exactly similar statement made about a church is generally regarded as perfectly correct." The "Queen's English" is constantly in need of protection from "murderers," and each true Briton (and Churchman) should form himself into a "vigilance committee" to save it. ———Advance copies of Prof. Charles A. Briggs' new book, entitled "The Defense of Prof. Briggs before the General Assembly," have just been received in Cincinnati and are creating a sensation. Said the Rev. F. C. Monfort, of *The Herald and Presbyter*: "This new book by Briggs is a deliberate insult to the General Assembly and the Presbyterian Church. The disrespectful way in which he speaks of the "alleged prosecuting committee," which was officially recognized by the Assembly and the Church is of itself an insult of no small proportion. The book condemns itself."——— "Unsectarianism fast becoming a sect," is a *mot* which we owe to Archbishop Benson, speaking recently in the House of Lords in support of the Bishop of Salisbury's Religious Education Bill.———*The Independent* says: "The diocese of Norwich, England, has been re-established, and the Rev. John Sheepshanks has been made bishop of it. It has been many centuries since the diocese of Norwich was discontinued." Mr. Sheepshanks is the 94th Bishop of Norwich, and he succeeded Dr. Pelham, the 93rd Bishop, who resigned but is still living. If *The Independent* is correct, Dr. Pelham must be another Methuselah.——— The retreat of the Brotherhood of the Way of the Cross, at St. Helena's Rest, Barrington, R. I., will begin on the evening of Monday, Sept. 18th, and close after the early Celebration on St. Matthew's Day.———Prof. T. K. Cheyne, the eminent Biblical scholar, of Oxford, has the sight of only one eye, and he cannot use that except in natural light. And yet he has written a large number of books requiring an immense amount of original investigation.———The wives of the two Archbishops and of the Bishop of London, as representing the Ladies' Committee, have issued a special appeal in order to raise the necessary funds for completing the Great Hall of the Church House. 10,000£ is the sum required, and they feel sure that, if a general effort could now be made to have the drawing room and garden meetings, wherever possible, in various parts of every diocese in England, the money might easily be obtained during the summer.———A letter arrived in England a few days ago from Bishop Tucker of Eastern Equatorial Africa, enclosing a slip of paper which was, as the Bishop said, though of small dimensions, of infinite importance, as an indication of the progress of Christianity in Uganda. The slip was a declaration signed by forty of the principal Protestant chiefs in that country, and expressed their willingness to abolish domestic slavery, which is one of the strongest customs of the land. The circumstances under which the declaration was made are highly significant of the influence of Christianity upon the people.

Consecration of the Assistant Bishop of Tennessee

At Sewanee, the scene of his devoted and self-sacrificing labors, the Rev. Thomas Frank Gailor, S.T.D., vice-chancellor of the University of the South, was consecrated to the episcopate as assistant bishop of Tennessee. His former election to the episcopal office created something of a panic in the University, as the work in Georgia would have severed him from that close connection with Sewanee to which much of its present prosperity is due. But as assistant bishop of Tennessee, Dr. Gailor will probably remain connected with the University, and so professors and students gave glad consent to an elevation which could not be deferred much longer.

St. Augustine's University chapel, on the Feast of St. James, was filled with an interested congregation to witness the consecration. The event drew a large number of clergy and laity to the spot from all sections of the South. The services were well arranged and smoothly rendered under the direction of the master of ceremonies, the Rev. Prof. F. A. Shoup, D.D. Morning Prayer was said at 8 o'clock by the Rev. Messrs. R. E. L. Craig and C. T. Wright. At the hour appointed for the consecration, the long procession entered the chapel. Twelve bishops were present, *viz:* Bishop Quintard, presiding, with Bishops Dudley and Nelson as co-consecrators; Bishops Sessums and Gray, presentors, Bishop Seymour, the preacher, and Bishops Perry, Kinsolving, Jackson, Watson, Johnston, and Hale. Dr. Cheshire, the assistant bishop-elect of North Carolina, was also present. The Bishop of Springfield preached a notable sermon from the text, I Cor. iv: 1, "Let a man so account of us as the ministers of Christ and stewards of the mysteries of God," showing that the service in which they were then engaged was a carrying on of our Lord's act in commissioning his apostles as His ministers and stewards, in teaching, converting, witnessing, and ministering His blessed Sacraments to the end of time. He pointed out that one of the great dangers of our times was that of compromising truth with secular interests, that the term "broad" as applied to faith and morals, was an expression of this spirit. The danger of mediæval times was the lust for money, as seen in the sale of indulgences. These sales were sanctioned in order to obtain the means for Church enterprises. In the present day the same danger was present and the same spirit illustrated in the desire and efforts of bishops to obtain means to carry on their work.

The solemn services were conducted with great dignity and reverence, and at the close Bishop Gailor was affectionately greeted by many of his friends and pupils.

University of the South

EXTRACT FROM THE MINUTES OF THE BOARD OF TRUSTEES

The Right Reverend, the Bishop of Tennessee, acting chancellor, at the time of the election of the chancellor, made a statement relative thereto, declining to have his own name mentioned in connection with that office, and earnestly nominating the Bishop of Kentucky.

On motion of Dr. Dalzell, a committee of three was appointed to suitably express the sentiments of this Board relative to the retirement of the Bishop of Tennessee from the position of acting chancellor of the University, and from active participation in the deliberations of this Board, and their sense of the value of his services to the University.

The committee reported the following resolutions, which were adopted by a rising vote:

Resolved: The Board of Trustees have heard with sincere and profound regret from the Right Reverend Doctor Charles Todd Quintard, Bishop of Tennessee, the announcement of his determination to withdraw from active participation in the sessions of this Board. Proportioned to the satisfaction with which they welcome the Bishop Coadjutor of Tennessee to membership in their body, and to the confidence with which they anticipate a wise and helpful use of the franchise thus delegated to him by his senior, is the consciousness of a special and grave loss in the severance of that active relationship which has connected the Bishop of Tennessee with the history of this Board virtually since its first organization, and has identified his personality more intimately

han any other with the fortunes and triumphs of the University since the actual inception of its work. We cannot forbear to remind our Right Reverend and dearly beloved father, in the affectionate appreciation which we cherish of the value of his voice and the influence of his presence, that he may accomplish the transfer of the episcopal vote of the diocese of Tennessee to his coadjutor without thereby necessitating his withdrawal from our deliberations, and we express an earnest and solicitous hope that as the health of the Bishop of Tennessee may permit him to do, he will continue that membership which the statutes of the University authorize, and will ever contribute to our sacred work that judgment, euthusiasm, and energy which we are glad to honor and to which we trace so great a part of the success of the University.

Under the former statutes of the University and under the continued exercise of his full and active membership, it would have been the natural order of succession for the Bishop of Tennessee ultimately to have presided over the sessions of this Board in the office and capacity of Chancellor, and it would have been a duty and a privilege for this body to have maintained him in that high office with the same loyalty and reverence which they have accorded to the noble and venerated men who were traditionally associated with him in a common devotion to the University.

Since this succession is interrupted under the circumstances we desire to assure the Bishop of Tennessee that his personality and his presence, though relieved of the cares and exactions which that office might demand of him, will continue to have most effective weight in the history of this body, and that we shall rejoice to desire and to heed the spirit of his most unselfish and faithful leadership.

Though hindered by the immediate occasion of this utterance from declaring to him the fulness of the grateful memory we entertain of his illustrious services to the cause of the University of the South, we cannot refrain from here recording the fact that this institution owes its actual existence to the courageous faith and the invariable zeal of the Bishop of Tennessee when its resuscitation from the disasters of the war seemed an impossibility and the further fact that through the subsequent years the largest proportion of its material growth and a most powerful factor in its whole development, are due to the same devotion and ability which virtually established the institution.

If the projectors of the University of the South, held, as they are and deserve to be, in consecrated memory, are to be regarded as God's instruments in the development of a mighty educational design alike precious to Church and fatherland, equally are we to hold and revere the Bishop of Tennessee as a chosen instrument of God in the achievement of this plan, and equally do we realize that his name must be perpetuated through all generations as one of its most blessed benefactors.

We express, therefore, the hope and earnest prayer that the Bishop of Tennessee will be long preserved to rejoice us with the joy of his companionship and to sustain and strengthen us with his counsel.

[Signed] DAVIS SESSUMS, Bishop of Louisiana, *Chairman*,
W. T. D. DALZELL, Presbyter and Clerical Trustee of the diocese of Louisiana.
Z. D. HARRISON, Lay Trustee from diocese of Georgia.

New York City

The rector of St. Mark's church, the Rev. J. H. Rylance, D. D., has been seriously ill at his summer home, at Elberon, N. J. At last account his full recovery was hoped for.

A service of unusual interest was held at the Rescue mission of St. Bartholomew's church, on Friday evening, July 28th. There were special musical features, and an address was made by the superintendent, Col. H. H. Hadley, recounting the history of the last seven years of his life, which have been devoted to aggressive Christian work, on behalf of men of the rougher classes. There was a large attendance of these latter on the occasion, and several of them spoke.

The Rev. Geo. Stanberry, formerly of Lexington, Ky., died at the Everett House on Thursday, having been sick for some time. He was a son of the Hon Henry Stanberry, Attorney General of Ohio, and was educated at Yale College. He took Holy Orders, but never engaged in active duty as a rector, on account of his health. For 20 years he was asstant at Christ church, Lexington, Ky. For three years past he was a resident of this city.

The death of Col. Richard T. Auchmuty has removed one of the most active and generous Churchmen in the metropolis. He was a trustee of the cathedral of St. John the Divine, a vestryman of Trinity parish, and was the founder of the New York Trade Schools. The latter have accomplished a great degree of good. They care for over 500 young men annually, and have been mainly sustained by Col. Auchmuty and his wife. Through a gift of half a million dollars for endowment from J. Pierpont Morgan, they have been placed on a permanent basis. The object is to teach poor boys a mechanical trade, and thus aid them to become self-supporting men. Col. Auchmuty's great grandfather was a rector of Trinity parish before the revolutionary war. The burial services took place at Lenox, Mass.

The Most Rev. Dionysius Latas, Archbishop of Zante, Greece, has arrived in New York on his way to attend the Congress of Religions at Chicago. He is accompanied by his deacon and private secretary, the Rev. Homer Beatris, and has made his headquarters at the Hotel St. Denis, opposite Grace church, while sojourning here and seeing the sights. The first of the week he was dined at the Oriental Hotel, Manhattan Beach, by the Greek consul and other New York friends. He attended the dinner in full costume of a prelate of the Church of Greece. He will shortly be the guest of Bishop Potter at one of the summer resorts, and will visit Niagara Falls on his way to Chicago, and subsequently make a tour of the principal places of interest in the United States. In distinct contrast with the Swedish Bishop who has been travelling through the country, he is particular to manifest special regard for the American Church.

The Sisters of St. Mary report that the work of St. Mary's Free Hospital for Children has greatly increased, and the number of patients was for the last completed year greater than for any year previous. The need of more room and enlarged facilities has forced itself upon all connected with the charity, until improvements, sometime projected, have grown to be a recognized necessity. The architect's plans for building were approved some months since, and the two lots adjoining the present edifice on the west have furnished the site for an enlargement, the completion of which cannot but extend the usefulness of the hospital in a marked degree.

The house needs endowed beds, and an enlarged regular income. The summer home at Rockaway is also a part of the Sister's work, and is open from the middle of June until early October. The daily average of children this year is about 65. A bequest from the late Miss Mary Cook, has been placed to the account of the erection of the new hospital building, and adds nothing to current income. But the increased accommodations will necessarily involve increased expenditure for a larger number of patients than heretofore; and for this the Sisters must look to their friends. The amount necessary to endow a bed has been increased from $4,000 to $5,000, because the income from the former sum is inadequate to support a bed for a year. Since the last report four beds have been endowed by bequest of Miss M. Louise Comstock, one by Mrs. Chas. E. Rhinelander, in memory of her sister, C. Augusta Swords; one in memory of Anne Elizabeth Schenck, by her sisters and godchildren, making six new ones. Besides this, the endowment fund of the hospital has received $3,000 from the estate of the late Augusta E. Reese, and $2,313.01 from that of the late Miss M. L. Comstock. The associate members of the Sisterhood have been of great assistance, as have members of the guild of St. Mary and St. Christopher. The whole number of patients under care for the year was 445, of which 363 were newly admitted. Of these 290 were discharged cured, 48 relieved, 4 not improved, and 17 not treated. Death came to 18, a very small proportion. In the out-patient department 2,897 cases were treated, and 4,934 visits were made. The hospital received $2,662,67 from the Hospital Sunday fund; $3 400 as income of endowed beds, $5,913, 37 as income from the general endowment; a bequest of $500 from the estate of Cornelia E. Cairnes, for current expenses, and of $1,198.47 from the estate of Amanda M. Waller. Other resources brought the income to $20,504.43. With this sum the Sisters met current items, paid off $3,000 of the principal mortgage, met a deficiency of $600 in the Fresh Air fund, and paid $1,000 into the endowment fund by request, leaving a balance in hand of $595,61. The Mary Cooke building fund amounted to $25,000. The expenses of the fresh air charity were $3,054.78. The income of the Noyes Memorial Home at Peekskill was $2,388.33, including a small balance at beginning of the year. The expenses left a balance of $157 remaining.

Through Mrs. R. Irvine and other friends the hospital has received $5,000 for special purposes, and one of the associates of the order has generously given $35,000 to provide for the erection of the needed dispensary. These sums have been given since the closing of the annual report. The Sisters have secured two lots of ground on 9th avenue, communicating with the hospital on the east, and the building here to be erected will provide for the dispensary work conveniently near, and yet free from the dangers of having it under the hospital roof. The house in which it was formerly located has been torn down to make room for the new buildings of the hospital, which are being pushed forward. These buildings will increase the accommodations of the hospital by the addition of 50 beds. There will be special rooms for patients requiring seclusion, and for nurses. A further need for which money is not yet in hand, is the putting up of an edifice connecting with the other structures, and containing a refectory, and a number of quiet rooms for seclusion of cases. This will, if it can be soon provided, be an important completion of the "plant" of this admirable institution.

Philadelphia

The Rev. Arnold H. Hord, one of the assistant priests connected with St. James' church, the Rev. J. N. Blanchard, rector, is home again after a two months' absence in Europe, and will at once resume his duties in that parish and for the remainder of the summer.

The Rev. William H. Cavanagh assistant minister of St. Peter's church, Germantown, will have entire charge of the services during the vacation of the rector, the Rev. T. S. Rumney. About the middle of October, it is the intention of Mr. and Mrs. Cavanagh to sail for Europe; they will spend the winter in Egypt and also travel in the Holy Land. In all probability, they will be absent two years.

Holy Trinity memorial chapel, the Rev. Robert A. Mayo, priest in charge, is under the government of Holy Trinity church, and was erected by the late Mrs. Anna H. Wilstach in memory of her daughter, who also bequeathed a sufficient sum of money to endow the same, and made it an additional bequest of a considerable portion of her residuary estate, as mentioned in these columns March 12, 1892. Only a portion of these moneys have been received as yet; as much time is required to turn the realities into cash.

Important improvements are being made in Holy Trinity church, the Rev. Dr. W. N. McVickar, rector. The depth of the chancel is being increased about 10 feet, and the work is being done in such a manner as to retain as much as possible the original decoration and architectural effect. Additional light will then be obtained on account of the increased size of the dome. The chancel rail is to be modified, so as to accommodate a larger number of communicants, and there will be outlets on each side by means of which those who have received can without any difficulty return to their seats. In the re-arrangement of the chancel, provision has been made for the introduction of choir stalls to accommodate a mixed vested choir of 35 voices. It is also the intention to place a chancel organ on the Epistle side to be connected with the great organ in the east gallery by means of an electrical attachment, so that both instruments can be played from the chancel. This new chancel is intended as a memorial of the late Bishop Brooks, a former rector of Holy Trinity, and will be completed in October, when electric lights will also be introduced into the church. The new rectory adjoining the church on the west is rapidly nearing completion. Messrs. G. W. and W. D. Hewitt are the architects.

Diocesan News

Chicago

Wm. E. McLaren, D.D., D. C. L. Bishop

It is understood that the Rev. H. R. Haweis, of Chelsea, London, rector of St. James', Marylebone, will deliver a course of lectures in Chicago in September. The series will open Sept. 19th, with a discourse on Tennyson.

Olympia

John Adams Paddock, D.D., Bishop

The 13th annual convocation was held in Trinity church, Tacoma, beginning on the 21st of June, 1893. Morning Prayer was said by the Rev. Messrs. Stoy, Moffet, and Mooney, at 9:30 A. M.

At 10:30 the Bishop, assisted by the Rev. Messrs. Watson, Barr, Stoy, Morris, Moffet, and Gray, celebrated the Holy Communion. The Rev. D. C. Garrett preached the convocation sermon.

The convocation met at 2:30 P. M. After prayers by the Rev. Mr. Hyland the Bishop called the delegates to order, and the Rev. D. L. V. Moffett was elected temporary secretary.

A majority of the clerical delegates being present, the Bishop read a portion of his address. The Rev. Messrs. Morris and Stoy were admitted to the privileges of the floor.

The Rev. D. L. V. Moffett was elected permanent secretary, and appointed the Rev. R. S. Chase, assistant secretary. The Bishop then appointed the usual committees.

The Bishop announced his intention of retiring from the convocation, and on motion of the Rev. D. C. Garrett, the Bishop was requested to appoint the Rev. G. H. Watson, D.D., chairman, to preside during his absence.

At the request of the Bishop, the Rev. Mr. Applegate read the remainder of the Bishop's address. On motion of the Rev. Dr. Babbitt, a committee of three, consisting of the Rev. Dr. Babbitt, the Rev. P. E. Hyland, and the Rev. S. R. S. Gray, was appointed to examine and report matters of interest in the Bishop's address.

The Rev. Dr. Watson then resigned the chair to the Rev. Dr. Babbitt and read the report of the Standing Committee.

Mr. N. B. Coffman, of Chehalis, was unanimously re-elected treasurer of the jurisdiction.

Convocation then adjourned until 10 A. M. Thursday.

At 8 P. M. Evening Prayer was said by the Rev. W. M. Jefferis, D.D., the Rev. Messrs. Applegate and Roberts. Addresses were made as follows: "What can convocation do to develop the jurisdiction of Olympia?" by the Rev. D. R. Babbitt, LL. D.; "What can the Standing Committee do?" by the Rev. Geo. H. Watson, D.D.; "What can the deaneries and their co-ordination do?" by the Rev. W. M. Jefferis, D.D.; "What can the Board of Missions do?" by the Rev. L. W. Applegate.

On Thursday, at 9:80 A. M, the Holy Eucharist was celebrated by the Rev. D. L. V. Moffett, assisted by the Rev. Jas. Cheal.

The convocation met pursuant to adjournment at 10 A. M., with Bishop Paddock in the chair. The minutes of yesterday's session were read and approved. The Bishop retired from the convocation, and the Rev. Dr. Watson took the chair.

Pending the report of the Committee on Credentials, the report of Chas. McCutcheon, M. D., superintendent of the Fannie Paddock Hospital was read and approved upon condition that the report of the chaplain of the institution be included therein.

The following preamble and resolutions were presented by the Rev. D. L. V. Moffet, who moved their adoption.

WHEREAS, It was the apostolic custom to have a bishop in every chief city of the world, to have the episcopal oversight of the parish or diocese composed of the several congregations in said city and the adjacent territory; and

WHEREAS, The State of Washington in the United States has at present three centres of commercial importance, viz: Spokane, Tacoma, and Seattle, two of which have bishops resident within their borders; and

WHEREAS, The population of the state is divided into three almost equal portions, Eastern Washington comprising one portion, Pierce County and the nine other southern counties of Western Washington the second, and King County and the eight other northern counties the third portion; and

WHEREAS, It is believed that both of the latter two divisions, by reason of a generous rivalry known to exist, will the sooner attain diocesan independence if each is allowed to thoroughly organize itself preparatory to the General Convention of 1895; therefore, be it

Resolved, By this convocation that if either of the above named portions of Western Washington shall apply to the House of Bishops to be set aside as a separate missionary jurisdiction, with the distinct purpose of seeking admission as a diocese with proper endowment in 1895, such application is herewith indorsed and commended as likely to result in the extension of the kingdom of the Son of God upon lines of both apostolic precedent and of that wisdom of the world which was once commended by the Saviour of mankind.

The Rev. Dr. Babbitt moved the following substitute for the resolutions presented by the Rev. Mr. Moffett:

Resolved, That a committee of five be appointed to take proper steps and raise the necessary funds for erecting the missionary jurisdiction of Olympia into the diocese of Olympia, and that the committee report its proceedings to the next annual convocation.

Pending final action, the convocation took a recess until 2:30 P. M., when the convocation was called to order by the Rev. Dr. Watson.

On motion, the Rev. Dr. Babbitt read the report of the committee on the Bishop's address, which was adopted.

The convocation then resumed the discussion of the resolutions and the substitute therefor, which was pending at the close of the morning session.

After various amending motions had been made and lost, the original resolutions were adopted.

The Rev. Rufus S. Chase, of Olympia, and Mr. J. Redmond of Tacoma, were chosen to represent this jurisdiction at the Missionary Council to be held in San Francisco next October.

On motion of the Rev. Mr. Barr, a vote of thanks was extended to the Rev. Chairman for his fair and impartial rulings and the dignified manner in which he had presided over the deliberations of this convocation.

The Rev. Dr. Watson thanked the convocation in well-chosen words, and a motion to adjourn having been carried unanimously, declared the convocation adjourned *sine die*.

SEATTLE.—In accordance with a resolution adopted by the annual convocation at its session in June a conference of the clergy and laity of the nine northern counties in Washington was held on July 12th at Trinity church, under the presidency of the Rev. Dr. Watson. It was attended by ten clergy and delegates from four parishes. The conference adopted a memorial to the House of Bishops, asking that the nine counties represented be set off as a missionary jurisdiction, under the temporary charge of the presiding bishop. It pledged at least $20,000 for the erection of the proposed jurisdiction into the diocese of Seattle by the time of the meeting of the next General Convention. The proposed jurisdiction has eight parishes, thirteen organized and ten unorganized missions, with a population by the last census of 119,463.

Virginia

Francis McN. Whittle, D.D., LL. D., Bishop

The Rev. Joseph Reynolds, Jr., rector of St. Mary's church, Mott Haven, New York, will hold a Mission in Grace church, Alexandria, from Nov. 21st to Nov. 30th. It is expected that he will preach in Grace church soon, and after service will confer with the members of St. Andrew's Brotherhood, the King's Daughters, and the Woman's Auxiliary of Grace church, and will make whatever arrangements are necessary for successfully carrying on the Mission.

The Church people of Upperville are considering the advisability of remodeling their church, and if they carry out the plans which they have secured, they will have quite a handsome church.

The Rev. Clarence Ernest Ball, rector of Grace church, Alexandria, entered upon his duties on Trinity Sunday, succeeding the Rev. Henry T. Sharp, who after 14 years of faithful labor, resigned and went to Baltimore. The new rector is a hard worker and eloquent preacher, and already there is a marked increase in attendance upon the services. This is especially so during July, notwithstanding the heat and the absence of many people. The 9th Sunday after Trinity was a day long to be remembered in this church, as on that day the Communion table was seen as a fixed and permanent altar, standing elevated upon a pace and having reared behind it a re-table and reredos, adding grace and dignity to it. The altar cross which has heretofore stood upon the table is now placed upon a throne and so given position. Hitherto the only robing room, has been approached by a door behind the Communion table, thus making the sanctuary a mere passage-way. To avoid the continuance of this evil, and so teach the proper reverence due to the holy place, a portion of the nave was partitioned off, thus forming a convenient vesting room. The entire work is of antique oak, made from plans drawn by the rector, and constructed under his personal supervision. At the offertory these structures, together with the new marble font and the memorial chancel furniture previously placed in the church were solemnly "set apart from all worldly and unhallowed uses" by a beautiful service of benediction. The rector and congregation are both to be congratulated on the completion of a work which renders the church more attractive, churchly, and convenient than ever before; and with necessary adjuncts for a reverent service. It is purposed (D.V.) to hold a Mission in this church, during the last week in November, under the auspices of the Parochial Missions Society, with the Rev. Joseph Reynolds, Jr., rector of St. Mary's, Mott Haven, N. Y., as missioner. He visited Grace church, July 30th, and preached an eloquent sermon.

Ohio

Wm. Andrew Leonard, D. D., Bishop

PAINESVILLE.—In his first annual sermon, July 23rd, the rector of St. James' stated that the parish records showed during the year—July to July: Baptisms, infants, 24; adults. 30; total, 54. Confirmations, 34, new; communicants by transfer, 6; total new, 40. Present number, after deducting two deceased, those moved away or lapsed, 228. Morning offerings, expenses and salaries, $2,506.54. Repairs and improvements, $1,013.74. Payment of debts, including interest on old debt so that there were no arrearages at Easter, $859.47. For Sunday school work, $183.62. From Sunday school for missionary purposes, nearly $100. All other church contributions for charities and missions and subscriptions, including $1,000 from St. James' Guild of Women, make the total of receipts $6,000. The rector also gave a brief history of the parish, referring to the new mission at the Grand River file works, with a communicant list of ten members, which had itself purchased a large and a small organ for its church and Sunday school services, the organization of the Brotherhood of St. Andrew of young men, the success of the women of the parish in the various chapters for missions, chancel work and entertainments, the Young Ladies' Pastoral Aid, the institution of the vested choir, giving a list also of the beautiful memorials given during the year, including communion sets, choir stalls, altar cross and vases. The rector expressed his gratitude for not only the hearty co-operation of the parishioners in the church work, but for the many manifestations of the personal regard shown during the year to himself and family.

North Carolina

Theodore B. Lyman, D. D., LL.D., Bishop

The Rev. J. F. L. Bush, for many years a resident of Raleigh, died there of typhoid fever on Tuesday, July 25th. He was rector of St. James' church, Lenoir, some 20 years ago, and afterward lived at Pittsboro. Lately he has been engaged in missionary work among the colored people, with his brother-in-law, the Rev. William Walker.

The Rev. B. S. McKensie, rector of St. Matthew's church, Hillsboro, gives the following as the results of his first year: "We have had during the year in this church and the two missions, between 200 and 300 services. I have baptized two adults and one infant; 17 persons have been added to the list of communicants by Confirmation and two by admission. About $50 more than was raised last year has been given for church purposes. There are now 158 baptized members of the Church here and 80 communicants; at St. Mary's we have 75 members now."

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

MCKEESPORT.—The third anniversary of the rectorship of St. Stephen's church, the Rev. James Foster, rector, occurred July 15th. The summary of statistics, financial and parochial, as taken from the parish register and treasurer's reports for the three years last past of the present incumbent, is as follows: Baptisms, 191; confirmed, 79; marriages, 28; burials, 73; communicants received and otherwise added, 120.

While financially the parish makes a good showing. The total receipts and disbursements for the last three years have been $11,193.00 which has been judiciously expended for current expenses, rector's and other salaries, debts, interest, and other objects parochial, diocesan, etc., and when we compare the above with the previous corresponding time, St. Stephen's has just cause for righteous congratulations in the growth and prospects of the parish.

Massachusetts

ATHOL.—There were used on Sunday, July 30th, at St. John's church, for the first time, a pair of brass altar vases, the gift of Miss Anna Potter, daughter of the Rt Rev. Horatio Potter, late Bishop of New York. They are a memorial gift in commemoration of Mrs. C. J. Shrimpton. Miss Potter, with other members of the Bishop's family, are accustomed to spend some part of each summer at Petersham. All of them have shown a deep interest in St. John's parish. The vases are of polished brass, and of exquisite workmanship. On one side they have the monogram I. H S., chased upon the body of the vase. They are precisely similar in design and finish to those used upon the altar of Trinity church, New York City. On the under side of each vase there is the inscription "In memory of Mrs. Mary A. Shrimpton, February 15, 1892." Mr. Shrimpton had no knowledge of the memorial gift until the close of the morning service.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

EPISCOPAL APPOINTMENTS

OCTOBER

1. A. M., St. Paul's, Doylestown; P.M., Trinity, Centerville; evening, mission, Plumsteadville.
4. P.M., opening school year Church Training and Deaconess' House.
8. A.M., St. Mary's, Warwick; P.M., St. Mark's, Honeybrook.
15. " Advent, Kennett; P.M., St. John's, New London.
22. " St. John's, Pequea; P.M., mission, Parkersburgh; evening, Trinity, Coatesville.
29. A.M., Messiah, Gwynedd; P.M., Emmanuel, Quakertown; evening, Holy Trinity, Lansdale.

NOVEMBER

5. A.M., St. David's, Radnor; P.M., Good Samaritan, Paoli; evening, St. Martin's, Marcus Hook.
12. A.M., St. Thomas', Whitemarsh; P.M., St. James', Bristol.
19. " St. John's, Concord; P.M., St. Luke's, Chadd Ford.
26. " St. Mary's, Ardmore; evening, Messiah, Port Richmond.

DECEMBER

3. A.M., St. Jude's, Philadelphia; evening, St. George's, West End.
10. A.M., Holy Comforter, West Philadelphia; P.M., St. Asaph's, Bala.
17. A.M., St. John's, Norristown; evening, St. Martin's, Oak Lane.
24. A.M., Calvary, Rockdale; evening, Emmanuel. Holmesburg.
31. " Grace, Hulmeville; P.M., Ascension chapel, Newportville; evening, chapel, Eden

RADNOR.—On Sunday, 23rd ult., Bishop Whitaker officially visited St. Martin's church, the Rev. W. S. Baer, rector, where he confirmed a class of five persons and also preached the sermon. The rector began his vacation in the last week in July, and has gone to Northern Pennsylvania.

WHITEMARSH. — The musical services at St. Thomas' church, the Rev. Samuel Snelling, rector, on the Feast of the Transfiguration were ably rendered by the vested choir of that parish, assisted by the vested choir of St. Peter's church, Philadelphia, Prof. Lacey Baker, organist. After the services the choristers were entertained by Mr. J. Waln Vaux. In this church has recently been placed a fine two-manual organ, the gift of a Churchman whose name is withheld; and another anonymous contributor has given to the parish a large brass alms bason. In the cemetery adjoining the church, are many graves; among them, may be named that of Mr. William Platt, Jr., superintendent of the Philadelphia branch of the U. S. Sanitary Commission, whose death resulted directly from exposure in relieving the wounded soldiers on the battlefield of Antietam, in the autumn of 1862, and to whose memory a fine mural tablet of Italian and Egyptian marble, appropriately inscribed, was placed in the church by his associates of the Commission.

West Virginia

Geo. Wm. Peterkin, D.D., LL.D., Bishop

The rector of Trinity church, Huntington, has opened a new mission in Central City on the outskirts of Huntington, in the midst of a growing population of twelve or fifteen hundred, where a few years ago there was scarcely a house. He devotes one Sunday in the month to this mission, with the hope that it may grow into an important Church centre. Trinity church will soon have a new two-manual pipe organ, the vestry having contracted for one with Henry Pilcher's Sons, Louisville, Ky., to be ready for use about the middle of October next.

Whittle chapel, Leroy, which has been in course of construction for some time past, has been completed, paid for, and is ready for consecration. The building cost about $1,250. This mission is under the pastorate of the Rev. C. M. Campbell.

Georgia

Cleland Kinloch Nelson, D. D., Bishop

As a part of his project of founding in Atlanta a cathedral for the diocese of Georgia, Bishop Nelson recently laid the foundation for the establishment of a Sisterhood in that city. He has brought Sister Mary from Macon, and Sister Clara Eugenie from Florida, and placed them in charge of the primary school for girls which he has announced by sending circulars all over the diocese, will be opened on Sept. 4th. It is understood that this is the beginning of a system of schools which will form part of the cathedral work.

Southern Virginia

Alfred Magill Randolph, D.D., LL. D., Bishop

The vestry of St. Paul's church, Petersburg, are having improvements made in the interior of that church. The pews and ceiling have all been repainted and the walls frescoed in olive and terra cotta. The Creed and Ten Commandments have been removed from the rear of the pulpit and the space frescoed with the monogram I. H. S. in the centre. New cushions will be placed in the pews and a new carpet is to cover the floor.

Minnesota

Henry B. Whipple, D. D., LL. D., Bishop
Mahlon N. Gilbert. D. D., Ass't. Bishop

The Rev. J. F. Hamilton is putting in some very vigorous work at Sauk Centre and Melrose.

Besides looking after the spiritual welfare of the faithful at Luverne and at Worthington,the Rev. C. S. Ware acts as chaplain and teacher at the Breck and Wilder farm school.

An additional church lot costing $136 has been purchased and paid for through the efforts of the Ladies' Guild at Blue Earth City, and the rector, the Rev. R. R. Goudy. Church lots have been secured at Cloquet and at Virginia. Alfred Merritt, Esq., has offered lots at "Mountain Iron" and Biwabik for church sites.

The Rev. Anthony T. Gesner, of Connecticut diocese, has entered upon his new field at Detroit and Perham conjointly; he will hold occasional services at Lake Park and Audubon.

A Swedish Lutheran congregation consisting of 110 adults and 107 children have been received into the Church at Litchfield, also a congregation at Cokato. The former possesses a good building, permission has been given them to use the liturgy, ritual, and vestments of the State Church of Sweden; $500 has been offered for the erection of a church at Cokato. The work is under the care of the Rev. August Andreen who will in addition look after the Swedish Church people in Wilmar and Atwater.

At Hutchinson has been erected at a cost of $1800 and dedicated to St. John, a fine frame Gothic church 50x26 with cut shingles forming a base on the outside about 4 feet in depth, it has gable ends,also shingled,interior open roof and stained glass windows. It is one of the prettiest and cheapest churches in the country.

The Rev. O. A. Toffteen has started Vesper services for the Swedish Church people in the church of the Good Shepherd, St. Paul.

Long Island.

Abram N. Littlejohn. D. D., LL. D., Bishop.

RICHMOND HILL.—The Rev. Henry B. Bryan, rector of Christ church, Eddington, diocese of Pennsylvania, has accepted an election to the rectorship of the church of the Resurrection, of this place, to enter on his duties on the Feast of the Transfiguration, August 6th. The rectory has been put in order for the new incumbent, and a small indebtedness remaining on the property of the parish, is to be speedily liquidated. This church has a desirable location near the city of Brooklyn, with which it is already almost closely built up, and its railroad connections in all directions are unexcelled. The parish property is valuable, and in excellent condition.

BROOKLYN.—The vestry of the church of the Messiah have appointed the Rev. St. Clair Hester an assistant minister. The rector, the Rev. Charles R. Baker, remains in the city to supervise the alterations which are in progress connected with the construction of a new chancel.

On the Vigil of St. John Baptist's Day, the parish guild of St. Clement's church held its annual meeting. Reports were received from the various working organizations which are constituted as chapters of the guild. Of these there are 10, for under the administration of the rector, the Rev. Robert Edmund Pendleton, St. Clement's has been carefully and thoroughly organized. The funds raised by the various chapters aggregated $1,420.04, besides contributions of supplies and donations of clothing, food, and other articles to the poor and sick. In addition a great deal of excellent work was accomplished in furtherance of the interests of the parish. The corporation at its last meeting decided unanimously to introduce a vested choir. The services of Mr. H. E. Duncan, choir-leader and organist of Grace church, have been secured for the formation and training of the choir, which it is hoped will be fitted for work in the autumn.

Southern Ohio

Boyd Vincent, D.D., Bishop

The Rev. R. E. Jones, rector of Trinity church, Columbus, has gone to Europe for the purpose of taking a much needed rest. The vestry granted him a four months leave of absence. The parish has now two assistants, and is therefore able to take care of the work in the rector's absence.

By the death of Job M. Nash, Kenyon college has received $10,000 to establish a fund to be known as the "Job M. Nash Fund," the income of which is to be used for the support of poor students. The sum of $10,000 was also left for the benefit of the Children's Episcopal Hospital, of Cincinnati. A w months ago the hospital received $10,000 by the death of m. C. Bare, of Cincinnati.

The Rev. C. E. Butler, of Cambridge, has decided to accept work under Bishop Gray, at Key West, Florida. He will have charge of the Spanish mission at Key West.. Mr. Butler is a splendid Spanish scholar, and is well adapted for the work.

The growth of the church of the Good Shepherd, Norwood, is so rapid that the Rev. John Haight commenced morning service Sunday, Aug. 6th. The outlook for the church at Norwood is more promising than that of any other suburb of Cincinnati.

Archdeacon Edwards was the recipient of a very handsome St. Paul spoon from the ladies of Ascension mission, Wyoming, which he started some four months age. It was given by the ladies as a "little token of our appreciation of your labors in establishing a mission in Wyoming." The mission is now in charge of the Rev. James H. Young. The outlook for the future is very excellent, as a parish friend has offered $3,000 for the purchase of a lot on which to erect the church.

St. Mary's Sisterhood, of Grace church, Cincinnati, has again made a demonstration of its good works, for which it is justly celebrated, by making and presenting to Trinity church, Troy, Ohio, a most beautiful and complete set of altar linen.

There are now two parishes in the diocese—church of the Advent, Cincinnati, and St. John's church,Cowbridge—which have daily Morning Prayer. It is hoped other parishes will follow this most excellent and time-honored custom.

The Rev. Wm. C. Otte, of Emmanuel church, Cincinnati, has started a most promising mission, at Linwood, one of the suburbs of Cincinnati. He has an attendance, so far, of about 50 every Sunday afternoon. The contributions towards the support of the mission have been quite liberal.

New York

Henry C. Potter. D.D., LL.D., Bishop

YONKERS.—Mr. Wm. F. Cochran, of New York, has presented a new hospital building for St. John's Riverside Hospital, which will be very complete in all details,and supplied with modern fittings and appliances. The plan calls for a structure of rough-faced stone, trimmed with terra cotta. There will be a main building with a wing, the central portion being three stories in height, and the rest two stories. It will cost $150,000 when completed.

Connecticut

John Williams. D. D., LL.D., Bishop

The choir festival of the Eastern half of Litchfield county will be held in Christ church, Watertown, about Sept. 21st. In all probability there will be no festival on the western side this autumn, some of the parishes holding that the results are not commensurate with the time, labor, and money expended.

St. Michael's church, Litchfield, has received a very handsome memorial window as a gift in memory of Judge Edward W. Seymour by a few of his most intimate friends and relatives. The summer season is now at its height and the old church is well filled with a godly congregation every Lord's day morning. The present rector has been called to this parish, his old home, several times, and this is the second time he had had charge of the parish. The place is one very dear to him, and he and his family are much beloved by the whole parish.

Rhode Island

Thomas March Clark, D.D., LL.D., Bishop

NEWPORT.—St. George's church, the Rev. Dr. C. G. Gilliat, rector, is to introduce a new and improved system of ventilation. An appeal has been made for the beginning of an endowment for the parish.

St. John's church, the Rev. E. L. Buckley, rector, is looking forward to the erection of its fine new stone church, to be erected as a memorial by the generosity of a lady, on a corner lot of ground on Washington ave. The work of construction will soon be begun. Upon the resignation of the late organist and choirmaster, Mr. Thayer, of Christ church, Hartford, Conn., was appointed to the place, and is doing good work with the surpliced choir of men and boys. The treasurer of St. Mary's Guild has presented an annual financial statement, showing receipts of $1,084.23, which have been applied to the needs of the church.

At Emmanuel church, the Rev. E. H. Porter, rector, the Sunday school festival will be held on the third Sunday in August. The midsummer choir festival will be held Aug.8th.

Under the missionary canon adopted at the last diocesan convention, the Bishop has appointed the Rev. W. P. Tucker, Archdeacon of Rhode Island. The Ven.Archdeacon Tucker has for many years been the hardworking rector of Trinity church, Pawtucket, and dean of the local convocation. He is a man of known energy and missionary zeal, and has the respect and confidence of the diocese. Notwithstanding the difficult nature of the duties that lie before him, he will command a personal backing in their execution. He enters upon his labors September 1st.

BLOCK ISLAND.—Services have been resumed for the summer in St. Anne's-by-the-Sea, and are well sustained by the summer guests who frequent the resort.

MIDDLETOWN.—During July and August, early celebrations of the Holy Eucharist have been established at the beautiful St. Columba's chapel, which is a memorial to Bishop Berkeley.

TIVERTON.—The mission of the Holy Trinity, the Rev. J. C. Johnes, rector, has had a thorough renovation of the mission room, which has been made more churchly and attractive. New lamps for the chancel has been presented by Mrs. Cobb. The boys' club has been encouraged to take up out-of-door sports, through the generosity of Mrs. Rensselaer Thayer, who recently entertained the whole Sunday school at her place, at Nanequacut. Many of the summer visitors help materially in the services.

Letter from the Presiding Bishop

On July 29th I received the following letter from the presiding bishop:

BROOKLYN, CONN., July 27, 1893.

MY DEAR MR. BLISS:—I have been reading and pondering with no little anxiety the report of the Advisory Committee on our missionary work.

Two things are apparent to my mind: First, that it is not practicable to reduce our appropriations, and secondly, that unless our receipts are largely increased,we shall be brought face to face with a large deficit in September. This is certainly a most embarrassing condition of things, and such a burden of debt as is impending ought, if possible, to be avoided.

It occurs to me that if you would send the report of the Advisory Committee to Churchmen of large means in different parts of the country, calling their special attention to it, and asking them to respond to the present pressing necessity, such a course, if it did not fully meet, might at least largely diminish, the possible deficiency.

This is not the first time, nor will it be the last, when enthusiastic resolutions have been left to take care of themselves, without the exertion of clergy and laity by whom they were passed and accepted. I have not been surprised that this is so, but I do trust that the emergency will wake people up to their duty. I am, my dear sir, very truly yours,

JNO. WILLIAMS.

I will gladly mail copies of the report to which the presiding bishop refers to any whose addresses are sent to me at 22 Bible House, New York.

GEORGE BLISS, Treasurer.

The Missionary Council

The Rev. B. W. R. Tayler, secretary of the Convocation Southern California, and rector of St. John's church, Los Angeles, writes:

The clergy and laity of the Church in Southern California are hoping to reap some practical benefit for the Church in the Southern Convocation, by arranging for a series of special missionary meetings in Los Angeles immediately after the adjournment of the Missionary Council in San Francisco. Los Angeles is the center of Church work and Church influence in one of the most promising sections of the United States, but situated as it is over five hundred miles from San Francisco, but a very few of the clergy and none of the laity can go from here to the Missionary Council, and have the benefit of hearing the Bishops and others on the all important topic of the missionary work of the Church. We are therefore making arrangements for a supplementary missionary gathering here, to consist of two evening missionary meetings, and two afternoon meetings, one for women to consider auxiliary work, and the other for the children of the Sunday schools. We expect to get reduced railroad fares, so as to enable every parish and mission in the Southern Convocation to send delegates to the meeting for women.

The entire success of the arrangements, however, must depend upon having some of the bishops and other members of the Missionary Council to take part in the meetings, making them supplementary to the Council. And should any members of the Council feel favorably disposed to coming down and helping us, we would respectfully present to them the following considerations:

First. Railroad tickets can be purchased in the East to Los Angeles, via San Francisco, at the same cost as tickets to San Francisco only. The transportation, therefore, from San Francisco to Los Angeles will be without expense provided care is exercised in the purchase of tickets.

Second. The faithful laity of Southern California are extremely desirous of having the pleasure of entertaining such members of the Missionary Council as may elect to come to Los Angeles.

Third. The result of such a missionary gathering in Los Angeles, would be to stimulate the Church people of Southern California into renewed activity, preparatory to the contemplated action for division of the diocese in 1895.

Fourth. A visit of the Council would show the various denominations in this part of the world that the Church is a missionary organization, full of missionary life and activity, and that she is determined to make up for past negligences by going up and possessing this goodly land. The wonderful activity of the energetic Methodists and the far-seeing Presbyterians in Southern California should teach the Church a powerful object lesson.

Fifth. Our friends in the East would see that Southern California is not a land of "busted booms" and paper townsites, but one of the most thriving, enterprising, and productive regions in this hemisphere. They would see that a cultured, intelligent, and rapidly increasing population is filling up our valleys and cultivating our lands. Visitors will see a territory capable of sustaining a population equal to the present population of the United States, without requir-

ing the density of population to the square mile which may be found in Holland and Belgium.

Sixth. Our visiting brethren who have so often heard of the "great needs of the great west," would see with their own eyes the *greater needs* of the *greater west*, and the urgent necessity for taking advantage of the opportunities *now*. Such opportunities will never again present themselves to the American Church. The Church will see the necessity of placing an advance guard—if he only be a lay missionary—in every one of the new towns springing up in this fertile land.

Should any of the members of the Missionary Council decide to pay a visit to Southern California, after the Missionary Council has adjourned in San Francisco, they are respectfully requested to write to the Rev. B. W. R. Tayler, secretary of Convocation of Southern California, Los Angeles, so that provision may be made for entertainment for the two days of the meeting, and other arrangements perfected. *The writer will also be glad to give any information to members of the Council by correspondence.*

Canon Knox Little

The famous Canon is a member of an Ulster family, and he graduated at Cambridge, in 1862. At this time it was recorded of him that in addition to his classical attainments, he was deeply versed in several modern languages, and was an accomplished musician and a brilliant pianist. His first curacy was in Lancaster, where he had also been a teacher; after this he became curate-in-charge of the Buckingham village of Turmeston. He became curate of St. Thomas', Regent street, in 1874, and he at once opened a special sion to the fallen classes found upon the streets. H held midnight services, to which many of the most unlikely people were lured, both by the magnetism of the man and the charm of his earnest eloquence. It was then that his reputation began to grow and extend, and he was known as one of the rising men of the High Church party. After a year of London work, he was offered the living of St. Alban's Manchester. Instantly he began to wield an enormous influence, and drew round him a congregation which still turns towards him with affectionate veneration. Even now the people who sat under his guidance speak of "our Canon" in strangely earnest tones, and relate many anecdotes of his zeal, his devotion, and his eloquence. When he preached in Manchester cathedral, crowds fought for admission to hear him; and when the service was over, it often happened that a long file of people waited to shake his hand in the hearty Lancashire fashion. "Since the days of Savonarola," said a distinguished member of the congregation on one of these occasions, "no man has touched society as this man does;" and, perhaps, the remark expresses very aptly the Canon's strange power of imparting an almost electrical impulse. In 1881 he became a canon of Worcester, and in 1885 accepted the charge of the parish of Hoar Cross, near Burton-on-Trent. In his canonry a new sphere of life was opened to him. Night after night he filled the great nave of the cathedral to overflowing, and held enchanted with his oratory even those who differed most completely from his dogmas. When not in residence at Worcester the Canon is never idle. The intense earnestness with which he threw himself into his work in his career as a parish priest has left him with an enfeebled constitution and almost pathetic signs of ill-health. Yet he is always busy till sickness overmasters him; and in St. Paul's his voice has re-echoed again and again in the ears of thousands of listeners.

A Corner of Westminister Abbey

The Ven. Archdeacon Farrar, writing in the *Church Monthly* for April, says:—St. Edmund's chapel derives its chief interest and pathos from its being a chapel of the young. Look, for instance, at the singularly noble white marble effigy of a youth in splendid Roman armour, on a pedestal which resembles a Greek altar, next to the tomb of Frances. It is the tomb of Francis Holles, son of the Earl of Clare, who died in 1122, at the age of eighteen years, on his return from a campaign in the Netherlands. The epitaph of the gallant boy is one of the few in the Abbey which are worth reading. It ends with the lines:—

> Man's life is measured by the work, not days;
> No aged Sloath but active youth hath praise.

Close beside it, on a similar pedestal, is the effigy of a young lady, in white alabaster, seated in an ozier chair. It stands over the grave of Lady Elizabeth Russell, who died in 1601. She was goddaughter and Maid of Honour of Queen Elizabeth. She was baptized in the Abbey in the presence of her godfather, the splendid and guilty Earl of Leicester. Sir Philip Sydney bore the towel over his shoulder to wipe the little babe, who was wrapped in crimson velvet, powdered with gold flowers. She grew up to bear the caprices of her godmother's fierce temper, but also to experience her alternations of kindness. In 1603 she was present at the gorgeous ceremonies which celebrated the marriage of her sister Anne to the son of the Earl of Worcester. A fortnight later she died of consumption, and is represented pointing to a scull with the epitaph, "She sleeps, she is not dead." Hence rose the legend, mentioned by Addison, that she died of the prick of a needle, and was, as Sir Roger de Coverly expressed it, "A martyr to good housewifery." Her effigy marks an epoch in the sculpture of the Abbey, for she is the first who is represented as seated erect; just as that of her father, Lord Russell, which is next to her own, is the first reclining effigy which does not represent the repose of death and the arms folded in prayer.

To the left of the Duchess of Suffolk's tomb is one of the most exquisite little monuments in the Abbey. It is raised over two children of Edward III., named from their birthplace William of Windsor, and Blanche de la Tour. It is of freestone, but the small effigies—only twenty inches long—are of alabaster. These two children—the boy was only twelve years old when he died—were also represented on the tomb of Edward III., whence they have now disappeared. The girl's feet rest on a lion. She is dressed in a long bodice, embroidered down the front, over which falls her mantle, fastened at the neck by a rose and two studs. She wears the hideous horned head-dress introduced into England by her mother, Queen Philippa, who wears it very conspicuously on her tomb hard by. The hair was confined by a net of gold, fastened at the crossings with pearls or small gems. The boy has his long flowing hair parted in the middle, and bound by a fillet, while a jewelled baldric hangs down obliquely over his short doublet. The short doublet seems to be of the character which Chaucer so energetically condemns in "The Persone's Tale," where he complains of "the horrible disordinat scantnesse of clothing, as ben these cutted sloppes or hanse-lines," which he considers to be "in despite of honestee."

Chicago Church Directory

Location of churches, address of the clergy, and hours of service.

CATHEDRAL, N. E. cor. Washington Boul. and Peoria st. Daily, Holy Communion, 7 a.m.; Sunday, Holy Communion, 7:30 a.m.; Matins, 9,45 a.m.; Choral Celebration, 10:30 a.m.; Evensong, 7:30 p. m. The Right Rev., the Bishop of Chicago, and the Rev. Messrs. G. D. Wright and G. S. Todd, residence, 18 S. Peoria st.

ALL ANGELS' (for the deaf), State st., near 20th.

ALL SAINTS' (Ravenswood). Daily Low Celebration, 7 a. m. Sundays, Low Celebration, 8 a. m.; Matins, 10:30 a. m.; High Celebration, 11 a.m.; Evensong, 8 p.m.; Sunday school 12:15 p.m. The Rev. C. R. D. Crittenton, 2698 Commercial st.

ASCENSION, S. E. cor. La Salle ave. and Elm st. Daily Mass, 6:30 a.m.; Offices, 9 a.m. and 5 p.m.; Sunday services, Mass for Communicants, 7 and 8 a.m; Sunday school, 9:30 a.m; Children's Mass, (Choral) 10:15 a.m.; Solemn High Mass, 11 a.m.; Vespers, 8 p.m. The Rev. E. A. Larrabee, 405 Dearborn ave; the Rev. J. Woods Elliott, assistant, 430 North State st.

ATONEMENT (Edgewater). Morning service, 11 a. m.; evening service, 4 p.m. The Rev. F. W. Keator, Edgewater.

CALVARY, Western ave., cor. Monroe st. Daily, 7 a.m., Holy Eucharist; Holy Days, 9 a.m., Holy Eucharist (2nd celebration); Fridays, 8 p.m., Litany; Sundays, 7:30 a.m., Holy Eucharist; 10:45 a.m. first Sunday, Holy Eucharist choral; 10:45 other Sundays, Morning Prayer; 8 p.m., Choral Evensong. The Rev. Wm. B. Hamilton, 274 S. Oakley ave.

CHRIST, 64th st., cor. Woodlawn ave., Holy Communion, 7:30 a.m.. morning service, 10:30 a.m.; Holy Communion first Sunday in month: Evening Prayer, 7:30 p.m. The Rev. A. L. Williams, 6534 Oglesby ave.

EPIPHANY, South Ashland ave., cor. Adams st. Services, 8, 10:30 a.m., and 7:30 p.m. The Rev. T. N. Morrison, 260 S. Ashland ave.; the Rev. Geo. B. Pratt, assistant, 68 Ogden ave.

GOOD SHEPHERD, Lawndale ave., cor. 24th st. Holy Communion, 8 a.m.; Matins, 10:45 a.m.; Evensong, 8 p.m. The Rev. J. W. Jones, 1057 Bonney ave.

GRACE, Wabash ave., bet. 14th and 16th sts. Holy Communion, 8 a.m., except on first Sunday in month; second service, 11 a.m.; Holy Communion, first Sunday in month; evening service, 8 p.m.; children's service first Sunday in month, 9:30 a.m. The Rev. C. Locke, D.D., 2825 Indiana ave.; the Rev. Percival McIntyre, assistant, 1805 Wabash ave.

HOLY NATIVITY, 699 W. Indiana st. (near Robey). Sunday, Holy Eucharist, 7:30 a. m., Sunday school, 9:30 a.m., Matins, 11 a.m., Evensong, 7:45 p.m. The Rev. G. S. Whitney.

HOLY CROSS, State st., near 20th st. Daily Eucharist, 7 a. m. Thursday, second Eucharist, 9:30 a. m.; Matins, 9 a. m., Evensong, 5 p. m.; Saturday. a requiem, 7 a. m.; Sunday, Holy Eucharist, 7:45 a. m.; Sunday school, 9:30 a. m.; Matins, 10:15 a. m.; choral Eucharist, 11 a. m., last Sunday in month, 10:45 a. m.; Evensong, 7:45 p. m. The Rev. E. A. Bazett-Jones, Hotel Willard, 18th st. and Wabash ave.

HOLY TRINITY, 37th and Union sts. Sundays, Holy Communion 8 a.m. (except on first Sunday in month); Morning Prayer with sermon, 11 a.m.; Evening Prayer with sermon, 8 p.m.; Sunday school, 2:30; Bible class on Monday evening at 8 p.m.

OUR SAVIOUR, 703 Fullerton ave. Sundays, 11 a.m., musical service, 4:30 p.m.; during July and August, 11 a.m. The Rev. W. J. Petrie, 700 Fullerton ave.

REDEEMER, 56th st. and Washington ave. Sundays, 8, 10:45 a.m., and 4 p. m.; other Holy Days, 10:45 a. m.; Fridays, 8 p. m. The Rev. F. B. Dunham, 5737 Madison ave.

SEMINARY CHAPEL, 1113 Washington boul'd.

ST. ALBAN, Prairie ave., bet. 43rd and 44th sts. Holy Communion, 7:30 a.m.; Sunday school, 9:30 a.m.; morning service, 10:45 a.m.; Evening Prayer, 7.30 p.m. The Rev. G. W. Knapp, 3913 Prairie ave.

ST. ANDREW, Washington boul. and Robey st. Holy Communion, 7:30 a. m.; Morning Prayer, 10:30 a. m.; Evening Prayer, 7:45 p. m. The Rev. W. C. DeWitt, 790 Washington boul.

ST. ANSGARIUS, Sedgwick st., near Chicago ave. Services in the Swedish language every Sunday at 10:30 a.m. and 8 p.m.; celebration of Holy Communion first Sunday in month; children's services on Sundays 9 a.m. The Rev. Herman Lindskog, 97 Sedgwick st.

ST. BARNABAS, West 40th st. Services, 11:00 a. m. and 7:30 p. m. The Rev. C. C. Tate, Maywood.

ST. BARTHOLOMEW, 65th st., cor. Stewart ave. Celebration, 7:30 a. m.; Matins and Sermon, 10:30 a. m.; Vespers and Sermon, 7:30 p. m.; Wednesdays, Litany, 9:00 a. m.; Fridays, Evening Prayer, 8:00 p. m.; Holy Days, Celebration, 9:00 a. m. The Rev. B. F. Matrau, 512 N. Normal Parkway.

ST. CHRYSOSTOM'S, 757 N. Clark st., near Menominee. Holy Communion every Sunday at 8:00 a.m., except third Sunday of each month, when it is at 11 a. m.; Morning Prayer, 11 a. m. (third Sunday of month Holy Eucharist at 11 instead); Sunday school, 9:45 a. m. The Rev. T. A. Snively, The Plaza, N. Clark and North ave.

ST. GEORGE, (Grand Crossing), Schell ave., between 75th and 76th sts. Sundays, Holy Communion, 7:00 a. m.; Sunday school, 10:00 a. m.; Morning Prayer and Sermon, 11:00 a. m.; Evening Prayer and Sermon, 7:30 p. m.; Holy Days, Holy Communion, 9:00 a. m.; First Sunday in month, second celebration of Holy Communion at 11:00 a. m. The Rev. T. Cory-Thomas, Mission House, 75th and Greenwood ave.

ST. JAMES, S.E. cor. Cass and Huron sts. Daily, 9:00 a. m. and 5:00 p. m.; Sundays, Holy Communion, 8:00 and 10:00 a. m.; Services 9:30, 10:45 a. m.; 3:30, 4:15, and 8:00 p. m. The Rev. F. W. Tomkins, Jr., 310 Superior st; the Rev. Rupert C. Clarke, assistant, Parish House, Rush and Huron sts.

ST. JOHN, (Irving Park). Sunday, services, 10:45 a. m., 7:30 p. m.; Special services on Holy Days. The Rev. Chas. E. Bowles, 1113 Washington boul; the Rev. Ernest B. Streator, associate, 203 Flournoy st.

ST. JOHN'S CHAPEL, 26 and 28 Clybourn ave. Daily, Morning Prayer, 8:30 a.m.; Evensong, 5:00 p. m.; Holy Eucharist, Thursday, 7:45 a.m.; Sunday, 8 a.m., 10:45 a. m.; (Morning Prayer second and fourth Sundays of month); Sunday school and Church Instruction, 3:00 p.m.; Evensong, 7:45 p. m.; Holy Days, Holy Eucharist, 7:45 a.m. The Rev. Irving Spencer, 22 Beethoven Place.

ST. LUKE'S, No. 388 S. Western ave. Services, 7:30, 10:30 a. m. and 7:30 p. m. Rev. C. E. Bowles, No. 1113 Washington boul.

ST. LUKE'S HOSPITAL, 1420–1436 Indiana ave. Holy Eucharist, daily: Sundays, Holy Days, and Wednesdays at 7 a.m.; other days of the week at 8 a.m.; Evensong, Sundays, 7:30 p.m. The Rev. E. B. Streator, chaplain, 18 S. Peoria st.

ST. MARGARET'S, Windsor Park, 75th st., close to I. C. R. R. depot. Services every Sunday 4 p. m. Holy Communion first Sunday in month, 9 a. m. The Rev. T. Cory-Thomas, Grand Crossing, Chicago

ST. MARK, Cottage Grove ave., cor. 36th st. Holy Communion, 8:00 a. m.; Morning service, 10:45; Evening service, 7:45 p. m. The Rev. Wm. White Wilson, 21 Aldine Square.

ST. PAUL, 4928 Lake ave. Services 8:00 and 11:00 a. m., and 7:30 p. m. The Rev. C. H. Bixby, 4926 Lake ave.

ST. PETER, 1737 Belmont ave., near Evanston ave. Holy Communion, (except first Sunday in month) 7:30 a. m.; Morning Prayer and Sermon, (Holy Communion first Sunday in month) 11:00 a. m.; Evening Prayer, 7:45 p. m. Rev. S. C. Edsall, 10 Lane Place.

ST. PHILIP THE EVANGELIST, (Brighton Park). Sundays, 8:00, 10:00 a. m., 7:30 p. m.; Sunday school, 2:30 p. m.; Wednesdays, 8:00 p. m. Rev. Henry G. Moore, 3553 Champlain st.

ST. SIGFRID, (Worshiping in chapel of Trinity church, cor. 26th st. and Michigan ave.). Full Service with sermon, Sundays, 4 p.m.; Evening Prayer with sermon, Thursdays, 8 p.m.; Sunday school at 456 31st st., 9 a.m.; services conducted entirely in Swedish. The Rev. A. F. Schultzberg, 2829 Fifth ave.

ST. STEPHEN, Johnson st., near West Taylor, Holy Communion, 7:30 a. m.; morning service, 11 a. m.; evening service, 8 p. m. The Rev. C. N. Moller, Mission House, Johnson st.

ST. THOMAS, Dearborn st., near 30th st. Sundays, 7:30, 11 a.m., and 7:45 p. m.; Wednesdays, 7:30 p. m. The Rev. J. E. Thompson, 3023 Dearborn st.

TRANSFIGURATION, 43rd st., near Cottage Grove ave. Early Celebration, 7 a.m.; Full service, 10:30 a.m.; Sunday school, 3 p.m., Evensong, 7:30 p.m. The Rev. W. Delafield, S.T.D., 4333 Ellis ave.

TRINITY, Michigan boul'd, S.E. cor. 26th st. Holy Communion on first and third Sundays, after 11 a.m. services; Holy Communion on other Sundays, 7:45 a.m.; Morning Prayer and sermon, 11 a.m.; Evening Prayer and sermon, 7:30 p.m.; Daily Morning Prayer at 9:30 a.m. The Rev. John Rouse, 2212 Prairie ave.; the Rev. J. Hollister Lynch, assistant, 3343 Armour ave.

CITY MISSIONARY. The Rev. Joseph Rushton, office, 103 Adams st.

THE CHURCH CLUB, 103 Adams

THE LIVING CHURCH, 162 Washington street.

The Living Church

Chicago, August 12, 1893

Rev. C. W. Leffingwell, Editor

THE appointment of the Rev. A.H. Baynes to the bishopric of Natal has been heartily endorsed and accepted both by the followers of the late Bishop Colenso and the loyal remnant who have rendered allegiance to Bishop Macrorie. Thus happily ends a long and painful episode in the history of the Church in South Africa. It will be remembered that after the trial, condemnation, and deposition of the first bishop of Natal, the civil court sustained Dr. Colenso in his claim to the emoluments of the see, as consecrated under letters patent of the crown. By this construction of the law, Dr. Colenso, though deposed and excommunicated, remained Bishop of Natal to his death. The Catholic remnant, though in a measure dispossessed, remained faithful to Dr. Macrorie, whom Bishop Gray had consecrated as Bishop of Maritzburg. At the death of Dr. Colenso it was hoped that his followers would return to the Church. But the animosities engendered by these years of controversy and strife were too strong to permit the "Colensoites" to accept Dr. Macrorie as their spiritual head. After many attempts, highly creditable to his head and heart, on the part of Dr. Macrorie to bring them to a better mind, the gentle-hearted bishop conceived that the desired result would be obtained by his own withdrawal. Accordingly he resigned and retired to England. Both sides then agreed to accept the nomination of the Archbishop of Canterbury. The outcome is the appointment of Mr. Baynes and peace to a long distracted Church. The story of the struggle for the faith on the part of the noble Bishop of Capetown, the trials and patience of loyal Churchmen, and the devoted episcopate of Dr. Macrorie, will be imperishable in the history of the African Church, to whom champions of the faith have not been wanting in the past.

The Use of the Prayer Book

The necessity of more careful attention to the history of the rubrics of the Prayer Book, as a part of the training of our theological schools, is often made evident in the varying usages of different clergymen. The correspondence in our Church papers also brings to light many instances of misapprehension of the meaning and intention of liturgical directions. Add to this the frequent cases of neglect in carrying out very plain orders—a neglect which is generally not intentional but owing simply to the fact that many of the clergy have not had adequate instruction in this part of their future business, and, consequently, fall into methods and habits sometimes so incorrect as to mar the beauty of the service and impair its true significance. Frequently the result amounts to actual, though entirely unintentional, irreverence.

The fact is, the rubrics and other directions can only be understood in the light of the history of the Prayer Book and the meaning of its technical expressions. The Prayer Book, it must be remembered, is not a modern composition, but the product of centuries of growth. Resting originally upon certain primary principles of Christian worship, the changes and modifications it has undergone through translation and revision have never essentially altered those principles. Historical and technical study are, therefore, necessary to the accurate comprehension of the meaning of the book.

It may be worth while to call attention to a few errors to be met with in our churches. One of these is the recitation by the people along with the priest of the "General Thanksgiving." This was undoubtedly begun by some one who thought the word "General" had this significance, whereas it only refers to the contents of the prayer. The Amen at the close is a response, for this is always the intention in the Prayer Book when the Amen is printed in italics. The "Prayer for All Conditions of Men" is as "general" as the Thanksgiving, but we believe no one has, on that account, attempted to introduce the custom of saying it in concert.

Another practice occasionally met with is that of repeating the first four suffrages in the Litany along with the minister, a practice sometimes extended to the opening clauses of the last division of the Litany, beginning "O Christ, hear us." In all these cases there is a violation of the evident intention of the office and the uniform custom of the Church for ages.

In the Holy Communion, the priest is plainly directed after the sermon to "return to the Lord's Table, and begin the Offertory, saying one or more of these sentences following," etc., yet it is no uncommon thing to see this direction violated and the Offertory sentence delivered from the pulpit or elsewhere. It has reference to the idea of offering, and culminates in the petition that God would "mercifully accept our alms and oblations." Therefore the whole must be fulfilled at the altar, as the rubric plainly orders. Attention should also be drawn to the fact that the oblation of the bread and wine is a step in advance of the presentation of the alms, and is preparatory to the still higher action of consecration which is to follow.

There is still in many places, an entire disregard of the rubric at the close of the Communion Office ordering that the consecrated Bread and Wine be not carried out of the Church. We do not allude here to the flagrant enormity of pouring back the consecrated Wine into a bottle and reserving it for future re-consecration, which deserves no other name than sacrilege, but to the practice of some who, with every intention to treat with reverence the Body and Blood of the Lord, convey the sacrament to the sacristy or some other room apart, and there receive it almost as common bread and common wine.

There is now and then a discussion with regard to the Lord's Prayer at the beginning of the Order of Holy Communion, whether it is to be said by the priest alone, or by priest and people together. In support of the latter usage, the rubric in the Offices of Morning and Evening Prayer is alleged, by which it is directed that "here and wheresoever else it is used in divine service," the Lord's Prayer shall be said by both priest and people. A correspondent in a recent issue of THE LIVING CHURCH has correctly answered this argument. The expression "Divine Service" is undoubtedly a translation of *Divinum Officium*, a technical designation of the offices of daily prayer. The direction was inserted in the English Prayer Book because the Lord's Prayer occurs four times in Morning and Evening Prayer and once in the Litany. That the "Amen" is printed in Roman type does not signify here or elsewhere that the people are to join in saying it, but merely that it is not a response, and is therefore to be said by the same person or persons by whom the preceding prayer has been recited. This may be seen in the Baptismal formula, where the priest alone says the Amen; in the form beginning "We receive this child," etc., where the same is true; also in the Order of Confirmation, where the Amen following. "Defend, O Lord," etc., should be said by the bishop alone; and, again, the Amen following the words used at the imposition of hands in ordination is a part of the formula and not a response. The reasons for leaving the Lord's Prayer at the beginning of the Communion Office, to the priest, are twofold; first, it is a trace of the original private use of that prayer in this place, as preparatory and not a part of the liturgy proper; second, it is in accordance with an instinct which seems to make it fitting that the congregation should be gradually led up to their own vocal part in the service. So strong has been this feeling that, notwithstanding the familiarity of the prayer and the general habit of saying it in concert, the tradition which leaves it to the priest in this place has persisted without interruption in England in the large majority of churches.

We venture to offer these suggestions not simply with reference to securing greater uniformity, but in aid of the development of a fitting and significant usage, soundly based upon history and correct liturgical principles.

"Christian Unity"

BY THE REV. R. G. HAMILTON

II

It would seem at first sight, that no declaration of essential principles as to Christian Unity could be more plain than those enunciated by our House of Bishops, and affirmed by the Lambeth Conference; and yet the experience of the past seven years shows "the Historic Episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church," to be a statement which needs much private oral interchange of views to understand the minds of the Commission on Christian Unity on the part of the General Convention, and the Committee of the General Assembly of the Presbyterian Church.

The Rev. Dr. T. S. Childs in a late issue of *The Churchman*, writes: "The great practical difficulty in the way of union on the Presbyterian side, will be found in what is called re-ordination. In some way this difficulty must be met, or humanly speaking, union is impossible. We must look the facts in the case."

The facts on the side of the Church (the Episcopal facts), are these: "It is evident unto all men diligently reading Holy Scripture and ancient authors that from the Apostle's time there have been these orders of ministers in Christ's Church, bishops, priests, and deacons. And therefore to the intent that these orders may be continued and reverently used and esteemed in this Church, no man shall be accounted, or taken to be a lawful bishop, priest, or deacon in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto according to the form hereafter following, or hath had Episcopal consecration or ordination." (Preface to the Ordinal.)

It would be a great gain in the prosecution of this topic to know beyond a shadow of a surmise, what was said in Washington by the Commission on Christian Unity, speaking for themselves, and not for the General Convention, that should have surprised the Presbyterians. The correspondent of *The Christian Union* alleges that Bishop Coxe showed that his Church was on the way toward such a change in its canon law, as would allow its clergy to recognize the ministry of other churches. In the judgment of Dr. Childs, the practical difficulty on the part of Presbyterians can be removed by canonical decree. Yes, in the same manner as he has himself experienced, but in no other way. Those who spoke for themselves, are in error when they imagine that the decree of a General Convention can override the decisions and the Faith and order of the undivided Catholic Church.

The dogmatic statement of the Preface to the Ordinal is of co-ordinate authority with the other statement made by "this Church," "There is but one living and true God." It is true that Canon I., Title I., of the Digest says: "In this Church there shall always be three orders in the ministry, bishops, priests, and deacons." The excision of this canon from the Digest would not make the Church less episcopal than she is; nor would it avail to the sufferance of the execution of any of "said functions by one who had not received Episcopal consecration or ordination."

Dr. Childs suggests a naive solution of the difficulty to the Presbyterian brethren. "Why should it necessarily be regarded as re-ordination any more than the laying on of hands upon Timothy by both the Presbytery and St. Paul was re-ordination." A solution which for the present we pass.

The *crux* of this whole question lies in the statement of "The Preface to the Ordinal."

Presbyterians and Congregationalists have been de-

denying it for three centuries. Section ii. Chap. iii. of the Form of Government of the Presbyterian Church in the U. S. A. ratified May, 1821, declares "The ordinary and perpetual officers in the Church are bishops or pastors; the representative of the people usually styled ruling elders and deacons."

Chapter iv. "The pastoral office is the first in the Church, both for dignity and usefulness. The person who fills this office, hath in Scripture, obtained different names expressive of his various duties. As he has the oversight of the flock of Christ, he is termed bishop. As he feeds them with Scriptural food he is termed pastor. As it his duty to be grave and prudent, and an example to the flock and to govern well in the house and kingdom of Christ he is termed presbyter or elder. As he is the messenger of God, he is termed the angel of the Church. As he is sent to declare the will of God to sinners, and to beseech them to be reconciled to God through Christ, he is termed ambassador. And, as he dispenses the manifold grace of God, and the ordinances instituted by Christ, he is termed steward of the mysteries of God." Chapter v. "Ruling elders are properly the representatives of the people, chosen by them for the purpose of exercising government and discipline, in conjunction with pastors or ministers."

Chapter vi. "The Scriptures clearly point out deacons as distinct officers in the Church, whose business it is to care for the poor, and to distribute among them the collections which may be raised for their use."

Presbyterians with ourselves maintain the necessity of a valid ministry, and as the Rev. Dr. Boardman asserts "the continual existence of the ministry as an order of men from the Apostle's days to our own is an historical fact which no sane man could question." (Christian ministry.)

The General Assembly of the Presbyterian Church expresses its readiness to co-operate with the General Convention "in all Scriptural measures, for the promotion of closer fellowship between the two churches."

A new term has been introduced by our Presbyterian friends. The "Historic Episcopate" is apparently shelved. The appeal is no longer to history, and in view of this change of front it will be well to re-issue the challenge made by Hooker: "We require you to find out but one Church upon the face of the whole earth, that hath been ordered by your discipline or hath not been ordered by ours; that is to say, by Episcopal requirement since the time the blessed Apostles were here conversant."

(To be continued.)

Support of the Ministry

FROM A SERMON BY THE REV. A. S. CRAPSEY, ROCHESTER, N.Y.

Every believing and generous heart desires to do something for God. We cannot think of all that He has done for us without an overmastering sense of obligation. * * * Who can speak of the loving kindness of the Lord? Who of us has not a feeling of shame when we think of all He has done for us and the little that we have done for him? But one will say: "What can I do for Him? He is far above, out of my reach; my gifts can be nothing to Him; the gold is His, and so are the cattle on a thousand hills; my sacrifices cannot come to Him; they are but smoke driven away by the wind; He will not eat bull's flesh, nor drink the blood of goats; what then can I do? That I owe Him a debt is most certain, but to whom shall I pay the debt so that I can in some measure discharge my sense of obligation?

God has thought of this. He has provided ways for us to pay to Him what we owe. There are those to whom He has given orders upon us—divine bills of exchange—which, when we pay them here, are placed to our credit in heaven. First, He has placed here an order of men who are servants of His, men whom He has employed to attend to His business, to teach His law, to administer His sacraments, to rule in His kingdom, and to feed the sheep of His pasture. These men are taken away from all worldly and secular employments. They cannot earn their living on the farm, in the shop, or in the markets. They are the sons of Levi who have no inheritance in Israel, not even so much as a burying place. When all the rest of Israel find rest and go every man to his own place, Levi has no place to go. Only God and the temple of God are the lot of his inheritance. These things which are due to God are given to Levi, the servant of God. They are his wages, and by them he lives; for, as the Scripture saith, they who minister about holy things, live of the sacrifice, and they who wait at the altar are partakers with the altar; and it is not different in the new dispensation, for even so hath the Lord ordained that they who preach the Gospel should live by the Gospel. These servants of God are utterly helpless in the world. After they are once called of God and ordained of God, they can never become the servants of another. After they have once entered upon His business, all other business is shut against them forever. Having put their hand to the plow, they may not turn back to another. And if those who have the use of this world and who are indebted to God for that use, will not honor God's draft upon them, will not pay His servant, then is this servant's lot hard indeed. He then must know the bitterness of poverty and walk in that bitterness all the days of his life. This may be his glory, but it will be the shame of his people. It was to the glory of Christ that He was rejected by an adulterous and wicked generation, but, O, how shameful was that rejection to that generation. What is it that these servants of God, if they be true servants, do? Why, like Moses, they carry all God's people in their hearts; like Samuel, they pray for them day and night in the temple; like the Son of God Himself, they go in and out among the poor and the sick and the afflicted; they study the Word of God that their lips may keep knowledge; they continue constant in prayer that they may know the will of God for themselves and for their people. If they be true men, they give to their people the finest tissue of their brain and the choicest drop of their heart's blood. I do not say that they actually do this, but I do say that they ought to do it and many of them try to do it. And besides all this, they have the care of the churches. They are set over institutions the mere management of which is sufficient to tax the powers of any one man. Now, if in addition to all this the servants of God have not the means to live, if they cannot pay their expenses, cannot pay to the world what they owe to the world, then it is hard indeed. For a priest to be in debt is a very great shame; it shows either that he is extravagant or that he is underpaid. If he is extravagant let him bear the blame, but if we do not give him enough to feed and clothe his children, to meet the incidental expenses of his parish, and the necessary calls of charity, if we place him as it were at the head of a great business house and then pay him the wages of a junior clerk in that house, then his indebtedness is our indebtedness, and the disgrace is our disgrace. Shall I be afraid to plead for my order lest I should seem to plead for myself? No, I am not afraid, because for your sakes I speak. You owe God a debt, and by ministering to the least of His priests you minister unto Him. And even though the priests should spend what you give them in riotous living, yet you have done your part. You are at quits with your conscience and with God. * * *

Letters to the Editor

UNION—ORGANIC AND VITAL

To the Editor of The Living Church

There is confessedly no subject before the Church at the present time of more prominence or interest than the union of Christendom, and I think we may truthfully say that no branch of the Church Catholic has made more earnest efforts to accomplish this union than ours. The four propositions of our bishops, which were so cordially seconded by the bishops of the English Church, are magnanimous in the right direction, and the only one against which our brethren of the great evangelical bodies seem to kick, is the "Historic Episcopate." This of course could not be surrendered. No organic union would be desirable if attained by the sacrifice of principle. Hence the "Historic Episcopate," which involves and includes the Apostolic Succession, could not be surrendered. This, in our view, is vital to the validity of ministerial orders, and we could not surrender it without going back on our whole history and the plain teaching of the Ordinal, and also the fact that no one can be allowed to minister in this Church who has not been episcopally ordained. But the question comes just here; suppose the various bodies of Christians around us—Methodists, Presbyterians, Baptists, etc.,—were willing to accept episcopal ordination, how much would be gained to real unity if each one maintained its own ecclesiastical organization? It would indeed open our pulpits for exchange with the ministers of each denomination. Yet, would there be any gain in admitting into them men no wise in sympathy with our liturgy or amenable to our laws? In such a case might we not lose more than would be gained? It is not now regarded as a breach of courtesy not to invite ministers of other names into our pulpits. They do not expect it. But in case the door were open in this way, it would be expected, and men would be offended if not asked, even though erratic in their theological views and subject to no authority so far as our government is concerned. This would seem very much like an army where each division and corps were fighting on its own hook, without any central authority or commander-in-chief.

We must all, of course, recognize the fact that there is such a thing as organic union without vital, and vital without organic. Perfect unity involves the two, and is greatly to be desired in the Church, but is it worth while to have organic union without vital? Certainly not if we thereby sacrifice any principle of doctrine, worship, or polity. By vital union I mean union and unity in the saving doctrines of the Faith and in the spirit of love and devotion to the Master. This union now exists between us and those who already hold the first three propositions of the bishops. Rome presents to the world an example of organic union, and undoubtedly there is some power in this, even though she is divided into many orders and moved by many conflicts and discords, as we see in present antagonisms. Rome, however, has organic union but not unity.

But, now, the main question suggested is this: Whether so far as real unity is concerned, the present state, lamentable as it is, with its discords and rivalries between churches and sects, is not better than any union that might result in the acceptance by ecclesiastical organizations of episcopal ordinations, without the liturgy or any obligation to obey the canons of the Church? In saying this I do not, of course, intend any criticism of the action of the bishops. It is certainly commendable to move in the direction of union, even though nothing was accomplished; and it would seem that no Christian, in view of the Saviour's prayer and the present state of Christendom, could be indifferent to the subject. Nevertheless we are to consider facts and probabilities, and act accordingly, having a care that outward and formal union is not magnified above truth or principles.

Again, it is certainly worthy of consideration whether we should not be more likely to realize the union so much desired by presenting an undivided front ourselves and by making propositions first to those who went out from us, yet who nevertheless acknowledge every one of the four propositions of the bishops. Why not approach, first of all, those who already hold the "Historic Episcopate" and who have essentially the same worship as ourselves. The followers of Bishop Cummins originally turned their backs upon the old Church because of the word "regeneration" in the Baptismal service. On what conditions they would return I have no means of knowing. Yet it is very certain we are much nearer to them in faith and worship and polity than to any other ecclesiastical body, and if we cannot unite with them, is there much hope of uniting with Presbyterians, Methodists, and Baptists? It certainly would seem not, especially when each one of these denominations is divided up into from twelve to fourteen different sects, with their various rivalries and animosities. Again, we observe a wide diversity of schools of theology among ourselves. Between the Broad Church and the so-called Catholic or ritualist, there is a great chasm and then both are as widely separated from the old High Church school as from each other.

Now, I am aware that a Church to be Catholic must be broad, that there must be a large liberty for thought and opinion and that this Church of ours has been called the "roomiest church in Christendom." But I submit that the line must be drawn somewhere, that there must be some limitations to this freedom. Truth is necessarily exclusive of error and there can be no communion between light and darkness, Christ and Baal. There are certainly some things fixed and fitted in this Church, things that pertain to doctrine instead. The holy Scriptures as the Word of God, the Creeds, and the two sacraments, and the Historic Episcopate must be maintained. So we must stand by the principles of the English reformation, or we stultify ourselves; we commit a *felo de se*.

Furthermore, the law of ritual should be enforced, the service should be conducted in accordance with rubric and canon. There is as Blackstone says no true liberty outside of law. There is indeed power in unity and so there is power in uniformity, and although we should not care to have this pushed into a cast iron mold, yet we should like to see the service conducted in accordance with law, and in such a way that we might recognize our glorious liturgy everywhere. If this spirit of obedience to law and authority everywhere prevailed we should present an undivided front to all forms of error and superstition on the right hand, and on the left and until we do present this unity among ourselves can we appeal to those outside to come to us, or acquiesce in our plan for organic union, with much hope of success? If we who are under one ecclesiastical regime, who confess "one Lord, one Faith, and one Baptism," cannot present a union vital, as well as organic, may we not well despair of union with those who have no sympathy whatever with a liturgical worship and look upon the doctrine of the Apostolic Succession as a mere fancy or vain assumption? Rome presents to the world the external form of union, yet every intelligent reader of her history knows that there are internal discords and divisions. But this outward organic union is effected only by the monstrous assumption that the Bishop of Rome, as the vicar of Christ on earth, is infallible. Union

with her, even if desirable, is not possible save by abject submission.

When the Lord of life and glory appears, who is the only infallible head of the Church, then all divisions and controversies will necessarily cease, and we shall have the prophecy fulfilled of "a glorious Church without spot or wrinkle or any such thing." In the meantime we are to do the best we can in this imperfect state of things, cultivating indeed the spirit of the Saviour's prayer that all of his followers might be one, but contending first of all for the true Faith of the Gospel, without which all merely formal or organic union be vain. GEO. H. MCKNIGHT.

Elmira, N. Y., July 1893.

Personal Mention

The Rev. J. D. Miller has taken charge of the mission at Watauga, N. C.

The Rev. James M. Williams, Ph. D., has accepted an appointment of the trustees to be rector of Burlington college. He will enter upon his duties in September.

The Rev. Milton A. Craft has accepted an appointment as assistant minister in St. Michael's parish, with charge of St. Michael's chapel, Trenton, N. J.

The address of the Rev. S. W. Wilson is changed from Cameron to Maryville, Mo. Please address accordingly.

The Rev. D. L. Ferris has taken charge of St. Matthew's church, Horseheads, and St. John's church, Big Flats, N. Y.

The Rev. Dr. R. A. Holland, of St. Louis, Mo., is summering at Prior Lake, Minn.

The Rev. Percy Gordon has resigned as assistant minister of St. Paul's church, Louisville, Ky., and will have charge of the church of the Redeemer during the summer.

The Bishop of Southern Virginia has gone to his summer home, "Eastern View."

The Rev. P. C. Pyle has accepted appointment to the charge of St. John's church, Milton, and St. George's church, Indian River, Del.

The Rev. James Grammer has taken temporary charge of St. John's church, Richmond, Va.

The address of the Rev. George Walker for the summer will be Danvers, Mass.

The Rev. Frank P. Clark passes his vacation in Virginia.

The Rev. W. W. Davis, formerly rector of St. Luke's church, San Francisco, Cal., entered upon his duties as one of the assistant clergy of St. George's church, New York, Aug. 1st.

The Rev. Wm. Short is summering at Walpole, N. H.

The Rev. J. Everett Johnson is in charge of the church of the Redeemer, New York, in the absence of the rector.

The Rev. Geo. A. Hunt has resigned his position as one of the assistant clergy of St. Peter's church, Phila.

The Bishop of Minnesota is spending summer days on the coast of Massachusetts, at Marblehead.

The Bishop of Kentucky has been elected chancellor of the University of the South, in succession to the late Bishop of Texas.

The Rev. Dr. O. S. Barten, of Virginia, is passing his vacation at Liberty, N. Y.

The Rev. Dr. A. K. Stuart has resigned the rectorship of Christ church, West Washington, D. C.

The Rev. G. W. Griffith has accepted an election to the rectorship of St. James' church, Amesbury, Mass.

Hon. J. M. Woolworth, LL. D., chancellor of the diocese of Nebraska, has received the honorary degree of D. C. L., from the University of Trinity College, Toronto, Canada.

The Rev. B. M. Burridge has charge of the summer services at St. Ann's church, Block Island, R. I.

The Rev. Wm. M. Grosvenor, of Lenox, Mass., has returned from Europe.

The Rev. W. H. Longridge of the church of St. John the Evangelist, Boston, has sailed for a visit to England.

The Rev. Wm. Clark of Toronto, has been special preacher during the Sunday mornings of July at St. George's church, New York.

The Rev. F. D. Harriman, of Windsor, Conn., is spending the summer in the White Mountains.

The Rev. John Caldwell has resigned the charge of Grace church, Rush City, Minn., and entered upon the charge of the church of the Ascension, Kenyon, Minn., and associated stations

The Rev. John J. Gravatt, rector of Christ church, Hampton, Va., has accepted the call recently tendered him by Moore Memorial church, Richmond. He will enter upon his duties about the middle of September.

The Rev. Jesse Higgins, assistant priest at St. Luke's church, Baltimore, has accepted the rectorship of Ascension parish, Westminster, Maryland. Address accordingly.

The Rev. Cornelius G. Bristol, of St. Alban's church, Danielsonville, Conn., has accepted a unanimous election to the rectorship of the church of the Good Shepherd, Hartford, and will enter upon the duties Sept. 17, 1893.

The Rev. Newland Maynard, D.D., sailed in the French line steamer "La Bretagne" for Europe Saturday, July 29th.

The Rev. Edward E. Matthews has accepted an election to the rectorship of St. Paul's church, Erie, Pa.

The Rev. Wm. Chauncey Langdon, D.D., has been visiting Newport.

The Rev. Dr. C. H. Kettell is passing summer days at Great Barrington, Mass.

The Rev. Dr. Edward A. Bradley, of St. Agnes' chapel New York, is spending his vacation at Newport.

The Rev. St. Clair Hester has accepted an appointment as assistant minister of the church of the Messiah, Brooklyn.

The Bishop of Missouri is spending August at Wequetonsing, Mich.

The Rev. Chas. Bancroft has entered upon the rectorship of the church of the Good Shepherd, Nashua, N. H.

The Rev. H. B. Bryan has accepted an election to the rectorship of the church of the Resurrection, Richmond Hill, N. Y., and entered on his duties.

The Rev. J. M. Blackwell has taken charge of St. Luke's church, Mechanicsburg, Pa.

The Rev. Chas. C. Preston has resigned charge of Trinity church, Pawtuxet, and St. Mary's church, Providence, and has accepted charge of St. Thomas' church, Providence, R. I., and entered on his duties.

The Bishop of East Carolina is spending vacation at Sewanee, Tenn.

The Bishop of Rhode Island is summering in Bristol and Middletown, R. I.

The address of the Rev. C. P. A. Burnett is Amityville, Suffolk Co., N. Y.

The Rev. Edgar Cope, rector of St. Simeon's church, Philadelphia, is in Chicago.

The Rev. R. N. Thomas will have charge of the church of the Holy Apostles, Philadelphia, during the month of August.

The Rev. James R. Duganne will be in charge of the church of St. John the Evangelist during the absence of the rector, Rev. John Moncure.

The Rev. Horace F. Fuller has declined the rectorship of Christ church, Bordentown, N. J.

The Rev. Albert W. Ryan, of Warren, Pa., has accepted a call to be rector of St. Paul's church, Duluth, Minn., Oct. 1, 1893, succeeding the Rev. W. M. Barker, recently consecrated as missionary Bishop of Western Colorado.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

LEWIS.—At Lyman, Wash., on Monday, July 24th, Edith Hannah, infant daughter of DeLancey B. and Ella E. Lewis.

"Of such is the kingdom of heaven."

MACKENZIE.—At Point Pleasant, N. J., Friday, Aug. 4th, Adele Harriet Louise, beloved child of John Kenneth and Fannie Locke Mackenzie, aged 21 months. Granddaughter of the Rev. Clinton Locke, D.D., rector of Grace church, Chicago.

PULVER.—Fell asleep at the residence of her daughter, Mrs. C. A. McLean, 437 7th street, Buffalo, N. Y., July 28, 1893, Mary A. Pulver, aged 77 years, 1 month, and 24 days.

"Blessed are the dead who die in the Lord."

FRENCH.—Entered into rest on the Feast of the Transfiguration, Willison Bowers French, B.A., Priest, rector of St. Paul's church, Frankford, Philadelphia, and some time associate editor of the *Church Standard*. Aged 43 years, 4 months, 19 days.

"Jesu Mercy."

Appeals

Twelfth Sunday after Trinity, (Aug. 20th), offerings are needed to meet the expenses of the Mid-Western Deaf-Mute mission. They may be sent to the Rev. Austin W. Mann, general missionary, 89 Arlington st., Cleveland, Ohio.

TWELFTH SUNDAY AFTER TRINITY, AUG. 20TH.

"The Church Mission to Deaf-Mutes," New York, asks for special offerings on that day. Those received in the New England diocese, will be used for the support of the Rev. S. Stanley Searing, the Glendon, Columbus avenue, Boston; those in Long Island, for the Rev. Anson T. Colt, 342 Monroe street, Brooklyn; those in Western New York and Central New York, for the Rev. C. Orvis Dantzer, 706 Harrison street, Syracuse; and those in the diocese of Albany, New York, and Newark, for the Rev. Dr. Gallaudet and the Rev. John Chamberlain. These missionaries are doing an important work for our silent brethren in the districts thus mentioned.

WM. JEWETT, Treasurer, 89 Grand St., N. Y.
THOMAS GALLAUDET, Genl. Manager, West 18th St., N. Y.

GENERAL CLERGY RELIEF

(Legal Title—Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.)

This fund extends relief to disabled clergymen and to the widows and orphans of deceased clergymen in all dioceses and missionary jurisdictions of the United States.

This fund should not be forgotten in the making of wills.

Contributions may be sent to WILLIAM ALEXANDER SMITH Treasurer, 70 Broadway, New York.

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-five dioceses, including missions to Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

Salaries of twenty bishops; stipends of 1200 missionaries, besides support of schools, hospitals, and orphanages, depend upon constant and generous gifts.

The fiscal year closes August 31. The report of the Advisory Committee will be mailed to any address. Remittances should be sent to MR. GEORGE BLISS, treasurer, 22 Bible House. New York.

Church and Parish

A YOUNG lady desires position as invalid's attendant. Experienced. Address "H," 502 Locust street, Owensboro, Ky.

WANTED.—An organist and choirmaster for vested choir. Address Rev. J. H. W. BLAKE, St. John's parish, La Fayette, Ind.

AN EXPERIENCED teacher desires situation as governess, or assistant in school. References. Address "J," 502 Locust street, Owensboro, Ky.

A CLERGYMAN in Priest's orders seeks immediate engagement in parochial work. Address, "CLEROS," care THE LIVING CHURCH, Chicago.

LADY of experience just returned from Europe speaking fluent French desires position. French, German, higher English. Refers to Bishop Lyman. Address MLLE. Y., LIVING CHURCH office.

A CLERGYMAN, living among the mountains of New Jersey, will receive a few pupils of either sex. Terms moderate. Address CLERGYMAN, care LIVING CHURCH, Chicago, Ill.

A CLERGYMAN living among the mountains will be glad to receive into his family one or two elderly persons who desire a comfortable home. Terms moderate. Address, CLERGYMAN, care LIVING CHURCH.

A LADY who has been principal of a Church school for girls for seven years, wishes a position as teacher. Specialties: English, Latin, French, and mathematics. Learned French in Paris. Excellent testimonials. Address C. H., LIVING CHURCH.

For Sale

TRINITY SCHOOL, Tivoli-on-the-Hudson, for sale! A rare chance for any one wishing a thoroughly equipped first-class school property. Liberal terms to any one wishing to continue it as a Church school. Beautifully and healthfully situated for a summer boarding house. Apply to the rector the Rev JAMES STARR CLARK, D. D.

World's Fair

APARTMENTS within five minutes' ride of Columbian Exposition. Church family. Apply for terms, etc. MRS. JOHN PENFIELD, 851 72nd Place, Chicago.

The Guild of All Souls.—Founded A. D. 1873

OBJECTS.—1st. Intercessory prayer—i. For the living; ii. For the Repose of the Souls of Deceased Members and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints," and the "Resurrection of the Body." 3rd. The publication and distribution of literature pertaining to the objects of the Guild. The Guild consists of members of the Anglican Church and the Churches in open communion with her. For further information address the secretary and treasurer,

MR. EDWARD O. HUBBARD,
P. O. Box 185, Chicago, Ill.

The World's Fair

The address of Church families with whom rooms can be had, with or without board, during the Exposition, will be inserted free of charge if addresses are sent with endorsement of a clergyman.

Mrs. Wm. H. Parsons, 437 Dearborn Ave.
Rev. H G. Moore, 3553 Champlain st. Breakfast and dinner.
Mrs. Jewell, 3535 Champlain st.
Miss Wallace, 150 Fiftieth st. Breakfast only.
Miss Magee, 4737 Lake ave. With or without board.
Mrs. H W. Scaife, 975 Millard ave. With or without board.
Mrs. J. A. Rice, 189 Cass st., Flat 30. Breakfast if desired.
John S. Cole, South Englewood. Breakfast only.
G. C. Burton, 6640 Yale ave., (Englewood.) Without board.
Mrs. C. L. Chance, 3320 Vernon ave. Breakfast if desired.
Mrs. E. C. Vermilye, 446 Belden ave. With or without board.
Mrs. F. D. Benson, 41 46th st. Without board.
Mrs. A. Parsons, 5756 Madison ave. Without board.
Mrs. Ferris, 3532 Ellis ave. Breakfast if desired.
Mrs. B. C. Davy, 380 Erie st. With or without board.
Mrs. M. A. Batten, 98 Goethe st. (2nd flat). Breakfast only.
Mrs. J. P. Peterson, 341 Oakwood B'd. Breakfast only.
Mrs. Edward Ivens, 1053 N. Halsted st. Breakfast only.
Miss E. M. Wilson, 4525 Oakenwald ave Without board.
Mrs. A. Elton, 223 Dearborn ave. Without board.
Mrs. A. E. Crane & Co., 265 Chestnut street.
Mrs. J. H. Freeman, 3004 South Park ave. Breakfast if desired.
Mrs. H. B. Sackett, 583 E. 43rd st. Breakfast if desired.
Western Theological Seminary, 1113 and 1121 Washington Boulevard. Without board.
Mrs. W. C. Hawley, 7715 Ford ave., Windsor Park. Without board.
Mrs. Henry F. Starbuck, 6 Groveland Park. With or without board.

Those who send announcements for this column should state whether or not board is furnished with the rooms.

Correspondence direct, not through THE LIVING CHURCH

Choir and Study

We have received from the publishers, Messrs. E. & J. B. Young & Co., New York, "The Hymnal," revised and enlarged, with music as used in Trinity church, New York, edited by A. H. Messiter, Mus. Doc., organist of Trinity church, New York. Though this has been reviewed in a previous issue of THE LIVING CHURCH, such an important contribution to our Church literature may fairly receive further consideration in our "Choir and Study." This is the first adventure in this freshly opened field, and challenges exceptional interest, because of the distinction of both "use" and production, which marks its publication. It goes without saying that this unique diocesan-parish should stand as *alma mater* in the furtherance of sound musical liturgies, as well as in every other good word and work. The editor found a well-nigh impracticable task on his hands, such as no American editor, at least, has ever before grappled with. Not only were there some 679 hymns to be mated with suitable tunes, but there was the unprecedented number of "106 different forms of versification, besides 17 hymns classed as 'Peculiar.' For a few of them no suitable tune could be found in a collection of about 50 hymnals, and for these tunes have been newly provided." The editor naively adds: "Absolute correctness of accent cannot always be secured on account of the occasionally irregular prosody of hymn-writers.'

Dr. Messiter has supplied 646 tunes. His account of their general range and character is brief and to the point, and helps to a readier comprehension of the general character of the work. "Ten mediæval tunes are included, four of which are well-known and widely used. . . . Of German chorales there are about 30, with about as many more tunes said to be of German origin, but which show no relationship to the genuine chorale in their present form. English Psalm tunes of the 16th, 17th, and 18th centuries have a fair representation; but the largest proportion of the musical material —about four-fifths—is modern, of which about 50 are American." It is presumable that all the adaptations, for such hymns as were retained from the preceding Hymnals, represent the deliberate selection and study of years. And it is only just to remark that in this field the editor has made thorough research, and that little or nothing of value in the current school of brilliant Anglican tune-writing has escaped him. The best things are here—hymn and tune, in original relations—with occasional alternates that may serve a broader spirit of selection. It seems, indeed, thus far, and in this regard, a perfect choir hymnal. We are, of course, chiefly indebted to the splendid array of Anglican composers, first introduced to the American Church in Hymns, Ancient and Modern, and who have since then enriched all the successive Anglican Hymnals with their inspired compositions. The names most frequently noted are Doctors Dykes, Barnby, Stainer, Hiles, Garrett, Elvey, Martin, Mann, Sullivan, Hopkins, Berthold Tours, Calkin, and their fellow-workers.

But when we come to Dr. Messiter's stock of "American tunes," the situation becomes confused. The father of popular congregational hymn-singing in America, beyond all controversy, was Dr. Lowell Mason. But a single tune of his appears, and that because indissolubly wedded to the missionary hymn. Yet Dr. Mason's tunes are known and sung to this day in almost every congregation of Christian worshippers in the United States, A hymn, "set" to one of these peoples' tunes, will catch and go anywhere without blowing or coaxing, like prairie fire. Then the fine old New England tune, "Coronation," most widely known of all after the Old Hundredth, appears in a garbled, Anglican form. The addition of a dozen of these tunes, everywhere known, loved, and sung, would have given Dr. Messiter's book even a clearer title to the term, "Congregational Hymnal,"—such as Hamburgh, Federal Street, Park Street, Arlington, Benevento, Spanish Chant or Hymn, St. Thomas, Marlow, Olmutz, etc. There would have been found a severe dignity of its own in old "Windham." At this point it may fairly be suggested that a strong, popular element presumably lay within the editor's reach, in a number of tunes widely known and sung that have worked their way to the hearts of Church people, by such choir-masters as Mr. James Pearce, Mr. Geo. F. Le Jeune, Mr. S. B. Whitney, Mr. P. C. Lutkin, of Chicago, and others. A judicious selection from such as these would have added strength and attractiveness. A peoples' hymnal, assuredly, ought to include tunes that have already been submitted to the ordeal of publicity, and earned a general approval.

Such a book as this, indeed, challenges a larger criticism, as the late blossom of such a parish history. That history resolves itself into three cycles: *First*, that of the earliest exemplification of the Anglican cathedral school, under that master of masters, Edward Hodges, Mus. Doc. Cantab., whose commemoration in this volume is restricted to two tunes; the *second*, the full development of the vested choir and full choral service, under Dr. Henry Stephens Cutler, of whose productions only a single tune is found; and the *third*, under Dr. Messiter, which may be characterized as the Renaissance or incoming of the higher concerted forms of the Roman Mass as built up by the so-called classic masters for the Continental churches, as Vienna, Paris, and others; and nearly all of the 50 American tunes are gathered from this period. Apart from this, let us say, and very heartily, that we doubt if any of the coming Hymnals will require or suggest less inter-leaving or substitutions, or will minister more generously or helpfully to choral requirements.

The Prayer Book a Missionary

BY THE RIGHT REV. HUGH MILLER THOMPSON, D. D., LL. D.

From *St. Andrew's Cross*

A liturgy is a growth. A real Prayer Book cannot be extemporized. It is a "development." Its roots run back into the dimness of the mistiest past. It is the blossom of the ages.

In sore need some soul cried to God! More or less intelligently, more or less articulately, from earth to heaven went the cry!

In the hour of deliverance, in the great joy of victory—deliverance and victory for himself, or for his people—some soul sang till the stars tingled, sang its joy and thanks to the Great God who sustains the right and puts down the wrong for evermore!

And human needs are always the same, and human victories, if they be real victories, are always the same, and another and another catches the first lyric cry of thanks, or the first passionate wail for pity, and repeats it and adds to it under the same emotions in the same measure, and the same cadence, and so the prayer grows, and the thanksgiving grows, and the broken, stammering confession grows, and the great Hail! Hallel! (Health! Thanks! Praise!) to Jehovah "for His mercy endureth forever!" grows to more and more articulate, human and rational expression.

The only genuine extempore prayer is a half inarticulate cry. In our day and among our people, there can be no genuine extempore prayer at all! The attempt to make one contradicts the very definition of prayer. When the logical and constructive faculty is in exercise, there may be speech eloquent, supplication eloquent, and even beautiful—but a real prayer is always essentially a cry! It has been said truly, that the only instance of extempore prayer in the New Testament is the prayer of the Pharisee in the temple: "God, I thank Thee that I am not as other men are."

"The Prayer Book," "The Book of Common Prayer and Administration of the Sacraments, etc.," which the American Church has just revised and presented again, in our mother speech, to the Church and the people over all the world who speak English (and there are now 120,000,000, nearly) is none of our making.

It is a World Book. In that lies its power. It is the growth of the ages. The Church has never dreamed that she could make a Prayer Book! An extempore Prayer Book would be a discord more harsh and grating than any amount of extempore prayers! Some of the revisers all through had apparently the idea that the Church could extemporize a Prayer Book! In the history of the revision, this will be a curious chapter for study hereafter. The notions and proposals that went on the idea that prayer books were manufactured were met by the overwhelming instinct of the undebating Church, that prayer books grow!

It is profoundly suggestive that the old conservative instinct was exactly on the line of the most advanced thinking on the side of "development;" and that what imagined itself the most progressive and aggressive thinking was ages behind in its notion that services and prayers could be manufactured or "compiled" in a specified time and up to date for the needs of to-day! The instinct of the Church promptly decided between the two notions; decided for the "scientific," of course.

So the American Prayer Book is indeed the developed expression of the devotional needs and the spiritual character of the American people! The roots of its beginning interweave and interlock the whole story of our own race, and indeed the human race!

It is of no consequence that men sometimes still give voice to the old moth-eaten prejudices about "praying by a book."

Here, in the Prayer Book is a collection of devotions, of prayers, praises, thanksgivings, of wailing supplications, and of triumphant rejoicings which have been echoed and re-echoed, sung in all tongues, cried in all voices, since the world began. They are Humanity's verbal intercourse with God! The visible and temporal speaking to the Invisible and Eternal for six thousand years!

Here is the cry of Humanity since the gates closed on Adam! Here is the pæan of victory since man thanked his father for his first victory over evil! The words were born in the dawn. They shall ring to the last earthly sunset, and the first awful dawn of the new heavens and the new earth!

And one of the most divinely obligated testimonies and burdens which the Church has been commissioned and ordained to bear in this land has been this burden and testimony of prayer! That real prayer is not one man's word, nor ten thousand men's word, but humanity's word and cry to the Lord since the beginning—and therefore, the word of the Eternal Word!

After years of prejudice and ignorant bitterness, as the light increases, of knowledge and spiritual illumination, we are seeing the results of our slow, patient, half-unconscious testimony to Christ and to natural law.

Our Prayer Book, next to the Bible the greatest book in English speech, has come to recognition. In a "Baptist" church the other day the *Te Deum* was chanted! In a Presbyterian church the minister recites "our" Lord's Prayer, Creed, and Ten Commandments! In a Methodist church (well, our dear Methodist brethren are our brothers with a bend sinister "for difference" as the heralds say), they use more than half of our Communion service! They acquire from us right and left, and they are welcome.

Indeed, our dear separated brothers of all names and kinds find the source of their prayers and heartfelt devotions in that grand old Prayer Book under whose influence their grandfathers grew up, and to whose very words the grandsons are now returning.

"What beautiful prayers he makes" has been said of more that one minister of the various denominations, whose "beautiful prayers" were taken bodily from the Prayer Book!

The book is uncopyrighted, very free, the more they take the better. All Churchmen are delighted, only men should be frank! Even preachers should tell where they get things.

For this book, which is, like the English Bible, ours, and yet not ours, ours in trust for all our race, is freely for the use of every denomination that chooses to use it. And we know well that every denomination speaking English, no matter how prejudiced against us, finds whether it is conscious of it or not, its best and highest expression of devotion in the words of that Book for which we Churchmen are trustees for all who "speak the tongue that Milton and Shakespeare spake."

It is a great thing for Christian unity, prayed for, hoped for, sure to come, that the Prayer Book is an English classic. No such English anywhere! Idiomatic, ringing, concise, melodious, thrilling to the heart, "tender and true," genuine as all English speech is and was meant to be, nowhere can you find its equal. No student of the English tongue is equipped for judgment or criticism till he has saturated himself with the odor and atmosphere of "The Book of Common Prayer."

Far off at sea "the heavy-shotted hammock shroud" encloses the dead sailor's form. The grizzled captain stands, surrounded by his weather-beaten crew, and reads from the one book, "till the earth and the sea shall give up their dead, we commit his body to the deep."

In the saloon of the great Atlantic racer the electric light shines over a sudden merry gathering and the bronzed captain, timid and confused as no wild Atlantic gale would confuse him, stands again, Prayer Book in hand and asks: "Wilt thou have this woman to be thy wedded wife?"

It is the book of the race on land and sea, Anglo-

Saxon, English, Australian, Canadian, American, our Book of prayers, of thanksgivings, of weddings, of funerals, of joy, of sorrow, of wailing supplication, of triumph and high thanksgiving, this old Prayer Book, old as time, old as sorrow, old as sin, old as repentance, old as faith, old as the earth and new as the new heavens.

It is ours to keep. But, brethren! ours to give! That is what we keep it for, to give.

It is our trust for our brethren. They are largely, it may be, ignorant of their debt to it. They have in their ignorance, perhaps, abused and blasphemed it.

We know that "The Book of Common Prayer" is that which has taught all men who speak English how to pray; all their Church and family and private devotions root themselves in this classic of their mother tongue.

So the Prayer Book is our foremost missionary. It is not especially so to convert men to be Churchmen. The main end, after all, is to teach men to pray, to help men to worship.

Most men are ignorant here. Give your Methodist brother a Prayer Book, not to make a "Churchman" of him, but to help him to a deeper, wiser, and more spiritual, more intense, devotion. Give your Presbyterian brother a Prayer Book, not that you expect or even care to make an "Episcopalian" of him, but that its impassioned simplicity may help him to pray as a poor weak child to his Father—not merely as an abject creature to his awful gray and grim Creator!

Be thankful that so many aberrant, and even terrible and repulsive theologies are feeling through its unconscious influence their way towards "sweetness and light," and be eager to put into the hands of all serious and earnest people that grand old book, the developed religious and devotional expression of the greatest and strongest people of all time, to help them, no matter what they call themselves, to the words and thoughts and forms of light and power by which the saints, heroes, and martyrs have climbed to God.

Educational Endowment

EXTRACT FROM BISHOP'S SPALDING'S ANNUAL COUNCIL ADDRESS.

There are very grave problems we are compelled to consider in regard to the maintenance and perpetuation of our Church schools. We have a Board of Regents appointed by the General Convention and now incorporated, who are charged with the duty of devising means of improving the efficiency of our Church Institutions of learning of all grades, increasing their numbers and patronage, making them more worthy and apt to fulfil their great mission, and especially of securing endowments adequate to their needs. This Board has as yet done very little, and it is to be feared that we in this part of the great west, cannot rely much on any efforts it may make in our behalf. But such a Board ought to have a great Mission. In the meantime we must face our particular difficulties which are common to at least all like schools in the west, and consider how we may best strive to meet them. And I believe it will be found that endowments are absolutely essential to their proper development and the work that ought to be expected of them. The Bishop of Oregon, one of the most successful of our bishops in building up Church schools, and one of the most far-sighted and experienced of business men, in a recent personal letter speaks as follows: "I wish in my address to our Diocesan Convention, now near at hand, to call attention to the great difficulties in supporting our Church schools in all the future, from the sharp rivalry of the public, the denominational and the State schools, with their popular co-education feature, coupled with the indifference of the majority of Church people and their want of loyalty to these great interests of the Church. Hence the need of endowments for these schools to sustain them and bring their benefit within reach of the great majority of the people with limited means."

It is becoming increasingly difficult, especially in times of great financial stringency, like the present, to maintain our Church schools. When we have to meet, as last year, an outlay of some $10,000 for a perfect system of drainage and plumbing; when a school is invaded, as might be the case, by contagious disease for which it is in no way responsible, and to which there is constantly more or less exposure in the street cars and public thoroughfares, and the consequent exodus of pupils reduces the income to a minimum, or an enforced closing cuts off all support for the time, contingencies from which we have been fortunately exempt, but which are always possible, what are we to do? What resource is there except to appeal to the friends of the schools for gifts and subscriptions? Endowments are absolutely necessary to enable the schools to tide over such emergencies. And even apart from such special difficulties, consider those which are constantly felt. We are all taxed for the support of our Public Schools, not only in what used to be known as the Common School System, whereby a general education is afforded, qualifying for good citizenship, and for the ordinary business pursuits. But the many, the great masses of the people, of whom most are poor, are taxed for the maintenance of the higher academic and collegiate education of the few, and even for that which is technical and professional, the education of engineers, mining experts, dentists, lawyers, and physicians, who might be supposed to be able to pay for such special tuition and training, and who, if they are worth educating professionally, and have in them the abilities likely to command success, need not look to the State for gratuitous education, but might rather do as the best professional men have always done, pay their own way without being pensioners on the bounty of the State. We may get accustomed to this gratuitous state education for professional life so that it may come to seem right and proper. It is likely to go on for many years with increasing expenditure. We cannot impute blame to those who avail themselves of all the advantages the State offers. As we have, and are going to have more of this higher State education, it would not seem to be our policy to stand aloof and oppose it. We are thoroughly in favor—we see the imperative necessity—of the Public School in giving general elementary education. If the State as an apparently settled policy, educate in the higher branches and the choicest specialties, an intellectual aristocracy, and the means of the people must pay for it, we would do what we can to see that the work is honestly done. We would not be hostile, but friendly critics. But we may ask in all solicitude, whether it is not possible that the time of reaction may come, when it shall be thought that the State, as in the matter of indiscriminate or excessive pensions, many already think, is involved in, what may prove to be, a mode of pauperization; and whether the whole system of high and technical education of the few at the expense of the many, may not come to be looked upon as a monstrous abuse and injustice. I am giving no opinion. Indeed I am doubtful whether such reaction is possible under our government as now constituted. For "revolutions do not go backwards." Present tendencies indicate that government is going to assume functions, not only in education, but in multitudes of other things, formerly thought to belong to the family or to individual or to corporate enterprise. It would be very unsafe to hazard predictions as to what shall be thought when these tendencies shall have reached their outcome of result. We must think most seriously of these things, and have our absolutely individual opinions, with entire freedom to express them. At present, I am only speaking of the facts which are obvious, and must be taken account of.

Our Church schools have to compete with these free schools from the kindergarten up through all the grades to the highest, with their practically unlimited funds, supplied by taxation. We can and do make our schools superior to the free schools. We supply a healthy, refined and Christian environment. We give special attention to each pupil having regard to special talents, and special adaptabilities and special needs. We are able thus to draw out and develop individual character and make the most of the God given powers and faculties of all students intrusted to us, which cannot be done under the drill system of large classes, which has reference almost exclusively to the intellect, and gives no attention to moral and spiritual culture.

We have to compete also with the denominational schools of four or five different bodies of Christians. All of these except the Roman Catholic schools, like the public schools, practice co-education of the sexes, the many grave objections to which in the view of the most thoughtful and observant, do not tend as yet to make it any the less popular; for the features that are objectionable, form to many the chief attraction. Most of these schools put down the price of board and tuition to much less than would be the actual cost to us. For we cannot make our schools so cheap as to be mean or in any way poor or inferior. And yet cheapness is to many the great recommendation. The cheapest rather than the best, are sought by many parents, partly from inability to secure the advantages of the best, and partly from ignorance or from indifference as to what are best.

Our Church schools cannot then be expected in the long run to depend for support wholly upon their patronage. No school or college anywhere, is able to do this. The strong school or college is the one of most ample resources. The great colleges are those that are greatly endowed. We must in the near future secure large gifts and endowments for the department of the College of St. John the Evangelist, to wit: Jarvis Hall, Wolfe Hall and the Theological School. As time goes on we shall require new buildings, apparatus of all sorts, libraries, an astronomical observatory, endowed professorships, lecture courses, scholarships, fellowships, and all the accessories of well equipped schools. We ought now to begin the serious consideration of these necessities.

Cathedrals and Minsters

We sometimes find these two words applied to the same ecclesiastical edifice; are they then synonymous, and if not, wherein do they differ? We may remark that nearly all minsters are cathedrals, but all cathedrals are not minsters. The difference lies here. When Henry VIII., of England, suppressed the religious establishments and confiscated their revenues, a monastery sometimes became the head of a diocese. It was the bishop's church, his seat was here, and thus it became a cathedral, for the name cathedral is nothing more or less than the Latin word *cathedra* anglicized. The term cathedral has no relation to the size or architectural character of the building. The cathedrals in England are generally elegant buildings, but not universally. The cathedrals of St. Asaph's and St. David's in Wales, Truro in Cornwall, and some others, are, architecturally speaking, unpretending buildings, but each is the seat of the bishop of the diocese.

The word minster is derived from monastery, and is applied only to such buildings as were originally monasteries. Of course no cathedral which is of modern date could be called a minster. York, Peterborough, and perhaps others, are minsters, because they were formerly monasteries, whereas Liverpool, Manchester, and Nottingham are not minsters because they were established long after the abolition of the monasteries.

The cathedrals always have several clergy connected with them. The head of these is, of course, the bishop, whose duties are much the same as those of bishops in this country, except that they are members of Parliament, and, consequently Peers of the Realm. For this reason they are obliged to reside in London during the Parliamentary season. This does not include the Bishop of Sodor and Man, who is not a member of Parliament and cannot be entitled, as the other bishops are, "My Lord Bishop." The position of a bishop's family is somewhat embarrassing. While the bishop is entitled "My Lord," his wife is addressed as any other lady would be. Thus the late Archbishop of Canterbury was addressed as "My Lord Archbishop," whereas his wife was simply "Mrs. Tait." The eldest sons of peers are called "Honorable." Thus the eldest son of the Earl of Sandwich was the Hon. Mr. Montague, while the son of the Archbishop was merely "Mr. Craufurd Tait."

Next to the bishop is the dean, who, I believe, has special charge of the cathedral and its surroundings. He is also chairman of what is called the Chapter, which is composed of the canons or prebendaries. The prebendaries officiate alternately in the cathedral. In York Minster, for instance, each one officiates for a month at a time, during which period his residence is in the canonry; but in Peterborough each canon or prebendary has his own house. Each canon has a special seat assigned him in the cathedral.

A few minsters are not cathedrals. The only two that I know of in England are Westminster and Beverly Minster. The former is, as every one knows, in the city and see of London; the latter is in the see of York. A minster has all the appurtenances of a cathedral except the bishop. Its worship is the same; it has its dean and chapter, with its prebendaries.

We might have remarked that the presence of a cathedral is what constitutes a city in England. No town, however large, is called a city unless it have a cathedral. Thus Leeds, Halifax, Hull, and other large towns are not cities. Liverpool, Manchester, and Notting-

ham were not cities unless they became heads of dioceses, and had cathedrals.—*N. Y. Observer.*

Book Notices

Raftmates. A Story of the Great River. By Kirk Monroe. New York: Harper & Bros. Price, $1.25.

A capital story of life on the Mississippi, especially suitable for boys. It has all the interest, adventure, and fun of cheaper stories, with a higher ideal, better characters, and more elevating lessons of life than they usually possess.

Jill: A Flower Girl. By L. T. Meade, author of "Daddy's Boy," "The Gems She Wore," etc. Illustrated by F. H. Townsend. New York: Thomas Whittaker. Pp. 256. Price, $1.25.

A moving and pathetic story laid in lowly English life, and in which the sweetly filial and devoted character of Jill, its humble heroine, tried to the depths, is portrayed with a well-skilled and unexcessive art. The story has much interest and is a safe and good one for the young.

Baroness Burdett-Coutts. A sketch of her public life and work. Prepared for the Lady Managers of the World's Columbian Exposition by command of Her Royal Highness, Princess Mary Adelaide, Duchess of Teck. Chicago: A. C. McClurg & Co. Price, 75 cents.

In every respect a most charming review of the charitable work of Lady Burdett-Coutts. The Board of Lady Managers deserves great credit for suggesting the writing of the book to the Duchess of Teck, for it is the record of a life's work that well deserves imitation by all who have much or little of this world's goods.

The Life of Michael Angelo Buonarotte. Based on studies in the archives of the Buonarotte family at Florence. By John Addington Symonds. Second edition, with portrait and fifty reproductions of the works of the master. In two volumes. 1893. New York: Charles Scribner's Sons. Pp. 469 and 449. Price $7.50.

Michael Angelo was born in 1475, and was fairly launched in his artist career when Columbus discovered the Western Hemisphere. Yet such was the energy and splendor of his many-sided genius that he continues a living presence and inspiration in this setting of the nineteenth century. The pagan of pagans in the range and idiom of his sculpturesque art; transplanting the Olympian gods and mythic heroes to the banks of the Arna and Tiber, himself one of the few religious and reverent sons of Holy Church, at a time when the Catholic Church was "holy" only in name and heredity; sharing the same social atmosphere and conventionalities with Lorenzo the magnificent, Savonarola, Signorelli, Borticelli, Raphael, Benvenuto, Cellini, half a dozen Popes of the Renaissance, and who may be said to have constituted and fed it from birth to adolescence; devoted disciple of Dante whose profound genius overshadowed his own and gave shape and fire to his sonnets and madrigals, the successor of Bromante and San Gallo in the design and upbuilding of St. Peter's, whose wonderful dome may stand for his own memorial, it is not strange that Michael Angelo should have lived, died, and survived in all subsequent literature and art, the representative *par excellence* of the great Italian Renaissance. The late Professor Symonds was of all men of our times the one best fitted for his biographer. Already he had become the recognized authority on the literature and history of the renaissance. His sensitive yet profound knowledge of art and the fine arts, his facile and elegant mastery in Belles Lettres, his accurate and judicial habits of mind, his thoroughness in investigation, with his perfect knowledge of Italian culture, literature, and history, ecclesiastical, political and æsthetic, may and must all be numbered among his unique qualifications for this great work. Mr. Symonds has rendered literature the greatest possible service, in that he has collected all accessible authorities, and placed within reach of the careful reader the complete existing data, leaving the opportunity and power of constructing his own conclusion as best he may. Not that Mr. Symonds entertains vague convictions of his own; only, while admitting us, with reason, to his confidences, he practically leaves us altogether unbiased and ready for independent conclusions. Possibly the very and almost excessive abundance of his materials, for he has ransacked nearly thirty-five principal authorities, may embarrass the general reader who would find larger satisfaction and better entertainment in Mr. Symond's own generalizations in which he affords occasional and fascinating glimpses; but this would have given us a more interesting and entertaining volume, but altogether less valuable. It is hardly necessary to add that Mr. Symond's biography is indispensable to the general student and educated reader.

A History of Modern Philosophy, from the Renaissance to the Present. By B. C. Burt, A.M. 2 Vols. Chicago: A. C. McClurg & Co. 1892.

The author aims "to present with considerable fullness, and as simply and clearly as may be consistent with scientific accuracy, the principal contents of the leading systems (and partial systems) of philosophy in modern times, together with a reasonable amount of information regarding philosophical authors and works; . . . to show, in a general way, at least the actual historical connection of systems." After the treatment of each more important philosophical system there follows a paragraph marked *Result.* These paragraphs, as the writer says, are intended rather as helpful suggestions than as complete, absolute statements of final truth. Modern philosophy is here treated in three periods, viz: 1, from the middle of the 15th century to the beginning of the 17th; a period of reception and appropriation accompanied by self-assertion, as against mediæval schools; 2, to the third quarter of the 18th century, a period of analysis, destructive or negative towards previous philosophy as well as the object of thought generally; 3, from the third quarter of the 18th century onwards, a period of originality, but of constructive and synthetic effort.

Every philosophical writer of any importance is treated of, but the last period receives the fullest treatment, especial attention being devoted to Sir Wm. Hamilton, Immanuel Kant (to whom due credit is given), Fichte, Hegel, Von Hartmann, Lotze, J. S. Mill, Spencer, Lewes, and Thomas H. Green.

The writer does not obtrude his own point of view, but endeavors to do justice to each system. He, however, says of the system of Lotze, Vol. II, p. 199, that it "probably unites a larger number of elements of philosophical truth than any other of the systems of the most recent sub-period of modern philosophy." He also betrays considerable sympathy with Thos. H. Green, whose thinking, he says, "may almost be said to mark the beginning of a new epoch in English philosophy."

We have here a work of considerable learning and painstaking impartiality. We think there is, in places, room for improvement in style, of the imperfection of which the author is conscious, but attributes to the character of his work. We should also like to have seen a fuller biographical treatment of some of the philosophers, the circumstances of whose lives determined to some extent the character of their systems. The writer also betrays, at the commencement of his work, p. 16, an imperfect appreciation of mediæval philosophy, and Christian thought generally, when he says that the beginnings of modern philosophy formed a part of "an awakening from a sort of 'dogmatic slumber,' in which human thought was wrapped up in the idea of a supra-mundane world, answering, as it now seems, to fancy and mere feeling rather than to active sense, healthy understanding, and reason," etc. This is a serious misapprehension.

THOMAS WHITTAKER's list of book announcements for the fall season is a long and interesting one in spite of the "hard times." In general literature he will issue: "In the Footsteps of the Poets," by David Masson; "Cathedrals of England," by Cannon Farrar, and "Sermons on the Lord's Prayer," by the same distinguished preacher; "A Calender of Verse," by George Saintsbury, and "A Handbook for Sewing School Teachers." In works of a religious character he will issue: "Songs for the Shut-In," compiled by Mary Craige Yarrow; "Royal Helps for Royal Living," compiled by Martha Wallace Richardson, uniform with "Daily Strength for Daily Needs;" "By Word and Deed," by Rev. H. J. Wilmot-Buxton, in two volumes; "The Young Folks' Bible Picture Roll;" the "Book of Praise for Church, School, and Home," by Rev. Geo. W. Shinn, D.D., and H. B. Day, one of Boston's leading organists; "The Ascent of Faith," being the Boyle Lectures for 1892 and 1893, by Rev. A. J. Harrison, author of "The Church in its Relation to Skeptics." In holiday bindings he will issue a collection of "Christmas Carols," by Frederic W. Farrar, D.D., illustrated with six photo-gravure pictures of the Madonna and Child by noted German artists; "The Madonna Calendar for 1894," something exceptionally good and artistic; and the following birthday books: "Birthday Garland and Language of Flowers," "The Little Folks' Birthday Book," and "Thorn Blossoms, Quotations Grave and Gay." In books for young folks, for which this house is famous, the following will appear: "The Doctor of the Juliet," by Harry Collingwood; "Pearla," by M. Bethem-Edwards; "The Treasures of the Marshes," by Charlotte M. Yonge;" "Steady Your Helm," by Wm. C. Metcale; "Fair Women and Brave Men," by Barbara Hutton (Mrs. Alexander); "Little St. Hilary and Other Stories," by Barbara Yechton; "The Mill of Sandy Creek," by Rev. E. A. Rand; "The Little Heroine of Poverty Flat," by Elizabeth Maxwell Comfort; "Mother's Bed-Time Tales," by Minnie E. Kenney (Mrs. Geo. A. Paull); "The Paradise of the North," by D. L. Johnstone; "Pat's Inheritance," by Emma Marshall; "Stories for the Church Seasons," by E. A. B. S.; "Through the Flood," by Esme Stuart; "Under the Live Oaks," by T. M. Browne; "The Viking Boys," by Jessie M. E. Saxby; "When We Were Young," by Mrs. O'Reilly; "Winning His Freedom," by M. Bramston; "Some Brave Boys and Girls," by Edith C. Kenyon; "My God-Daughter," by Mary H. Debenham; "Five Victims," by M. Bramston; "A Bag of Farthings," by C. R. Coleridge. New stories by Mrs. Molesworth and Manville Fenn will appear in October. In box sets of juvenile books he has added to his list: "The Sing-A-Song Series," in 12 vols., "The Claremont Series," by A. L. O. E., and "The Chimes Series," by Emma Marshall.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

THOMAS WHITTAKER

Jill: A Flower Girl. By L. T. Meade. Pp. 256. Price, $1.25.

Family Prayers for the Christian Year. By Wm. A. Snively, D.D. Pp. 208. Price, 60 cts.

The Little Heroine of Poverty Flat. By Elizabeth Maxwell Comfort. Pp. 86. Price, 50 cts. Illustrated.

Songs for the Shut-In. By Mary Craige Yarrow. Pp. 100. Price, 75 cts.

FUNK & WAGNALLS CO.

Braddock. A Story of the French and Indian Wars. By John R. Musick. Illustrated by F. A. Cartep.

A. D. INNES & CO., LONDON.

Father Gilpin. The most Conscientious Priest in the North. By Geo. H. Ross-Lewin, M.A. London.

PAMPHLETS.

Kindness to Animals. A Manual for Use in Schools and Families. By The American Society for the Prevention of Cruelty to Animals. New York City.

Opinions of the Press

The Christian Union

THE CHURCH ARMY.—We have heard very much in this country of the Salvation Army. How many people know that there is another organization in England working along the same general lines, and yet a part of the machinery of the Anglican Church? The Church Army was organized in 1882 by the Rev. W. Carlile, a member of the Church Parochial Missionary Society. Mr. Carlile had had much experience in work in the London slums, and this army, like the Salvation Army, is organized to reach those outside the churches. Its work is evangelistic and social. It has a Training Home, in London, where Christian workingmen, "abstainers from tobacco and alcohol" are prepared for evangelistic work. Their training includes the Bible, Prayer Book, vocal and instrumental music, and the best methods of reaching the people. They go in response to the invitation of vicars, and work under their direction. They hold open air-meetings, visit jails, public houses, slums, wear a simple uniform, and preach the need of conversion. The army has been supposed to be, and perhaps has been, rather under Low Church influences. It has one hundred and seventy "officer-evangelists;" twelve thousand members, all working men and women, many of whom have been reclaimed from evil lives. It has a Training Home for mission nurses, and fifty-eight of them are now at work. Along social lines this Church Army, even before General Booth published his programme, was doing many of the things which he has recently attempted on a larger scale. It has homes in poor parishes for the reclamation of tramps, criminals, and drunkards. Fifteen such homes are now fully equipped, and more are contemplated. Each man has two pence per day out of his earnings for pocket-money, and the remainder is saved for him until he leaves the home, or used for clothing. Three-fourths of the men who are supposed to be reached by the army are permanently reformed. A Labor Home for women and one for youth have been opened, and an "over-sea" department is already in working order. The methods of the army are much like those of the Salvationists, except that there is less likelihood of extravagances in the conduct of their services. The army idea, however, is used, and the workers recruited from those whom it has reached with the Gospel.

The Catholic Review

SORROW AND SUICIDE.—Without suffering life would have no meaning, and it is for this reason that the human heart is essentially an organ of suffering. Suffering attends our very entrance into the world, and our last breath is a tribute to its constancy and power. Sorrow is our life-long companion upon earth and the saddest keynote of the heart is the one that is oftenest struck. Even remembering happier things is proclaimed by the poet to be sorrow's crowning sorrow, and when the light in which we live is brightest, its rays are quenched the sooner. How often does not a smiling countenance mask a breaking heart, and how often is the heart ache revealed in the bitterness of a jest while black browed care is seated on the croup behind the flying horseman. *Tot equitem atra sedet cura.* It were the height of madness, consequently, to attempt to view life under any other aspect than that of a condition into which sorrow and suffering essentially enter. To strive to eliminate these elements from life's portion would be like striving to take away its saltness from the sea, or to remove its spots from out the sun. And this is precisely what the advocates of suicide attempt. They would have life without suffering or no life at all. Skies of unclouded sunshine, a path strewn with roses, and an unbroken round of pleasure, are the only conditions of an endurable life, and when these are not present then indeed, life becomes a walking shadow, "A tale told by an idiot, full of sound and fury, signifying nothing." Sound philosophy, therefore, accepts life with its inevitable concomitants, and seeks to make the best of them. Christianity alone holds the key to the situation and teaches us how grapes may be gathered from thistles, how sweet are the uses of adversity, and how victory can be snatched from the jaws of defeat. To the Christian, suffering is a blessing in disguise, the harbinger of happy days to come, when in very truth, the wicked will cease to trouble and unending rest will be the happy lot of the weary. The remembrance of the Cross, and the awful agony that was endured upon Calvary's hill, not only reconciles the Christian to suffering, but sanctifies and endears it to his heart, and points it out to him as the sole gateway to the life and resurrection that lie beyond the tomb.

The Household

If I Could

BY ELSIE WHITE GAYNOR

If I could, I would sing of summer,
Always summer, with bird and flower;
But the hoary frosts would come on the same
And wintry skies would lower.

If I could, I would sing of gladness,
Always gladness and never despair;
But sorrow would come to the world no less,
With want, and loss, and care.

If I could, I would sing of wisdom,
Always wisdom, that priceless thing;
But mistakes in life, that are all too plain,
Forbid, and I dare not sing.

If I could, I would sing of goodness,
Always goodness, with wrong unknown;
But sin would appear as a blot while I sang,
And my song had a vision grown.

If I could, I would sing of mercy,
Always mercy, well called twice blessed;
But my eyes grow dim when I think on whom
Does the rod of oppression rest.

Then my song shall be of respite,
Of respite, since life has ill;
Yet it may not come till our life is done,
But come at last it will.

A Child of the Covenant

BY VIRGINIA CASTLEMAN

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CHAPTER XIV

"Speak for yourself, John!"

In one of the rooms of the Hotel Leland, in Chicago, Marion Martyn sat with an open letter in her hand. It was from Harold Levering. Years had passed since they had parted from each other, years in which the girl had become a woman; but there was less of external change than of inward development. Still the same calm, trustful brow above the soulful eyes, the soft waving hair and clear, pale complexion. The contour of the face was more rounded, the lips redder even than formerly. And Harold was unchanged; this letter, written in far Eastern lands, breathed still his changeless love. In all the previous ones, filled as they were with accounts of voyages and strange peoples and countries, there had been an undertone of deep devotion, unmistakable though unexpressed; and Marion had admired the manly dignity which feared to obtrude his love upon her notice; and now, it seemed as if he could no longer bear the pain of indecision. "I will know my fate, cost what it may; and whether or not you can return my love, I shall always bless the day when I first saw your face, and looked into your trustful eyes."

Marion let fall the letter upon her lap, and looked thoughtfully upon the wine-red chrysanthemums in the tall vase near by, as if in their glowing blossoms she might read her destiny. Could she love Harold Levering as he deserved? If she married him, would the remembrance of any other face disturb her peace? He would be tender and true, would give her unquestioning love and shield her womanhood with the strength of his pure manhood. "I trust him, I admire him, might I not learn to love him? Oh! I dare not risk our happiness. Yet if I were his wife, no power on earth could turn me from him, I would try to make his home happy."

Her face buried in her hands, she sat motionless. Why did other eyes than Harold's come between her thoughts of him?—eyes of clear brown that looked longingly into hers as she had come slowly down the stairs that morning of her twentieth birthday, and found their owner waiting for her. Yes, Marion knew whom she loved, and the open letter fell upon the floor. Twice she took up her pen to write an answer, and twice laid it down again upon the table. It was useless to try to think; she would wait a day before replying, wait for a calmer mood.

Her aunt lay upon the bed in an adjoining room, taking an after-dinner rest; the attendant brought up a card—the Rev. John Seymour's. Miss Martyn dismissed the servant with the message that the ladies would be down presently. Her aunt asked Marion to excuse her on the plea of weariness from their recent journey (they had arrived only that morning). Miss Roy also had some suspicion of how matters stood, and was not slow to perceive the girl's heightened color. Marion had changed her dark travelling dress for one of lighter texture and color, a chocolate brown with trimmings of a creamy tint; and fastening in the vest a cluster of the red chrysanthemums, she left the room, and with outward calmness, but inward agitation, prepared to meet the clergyman. She had heard of the arrival of the Thorntons the previous week, but did not know that Mr. Seymour was one of the party. Indeed, his coming had been unexpected, and happened on this wise: Mrs. Thornton had mentioned to him upon a recent occasion that she and her husband intended going to Chicago for the month of October. "Why couldn't her nephew accompany them, and doubly rejoice her sister's heart?"

The Seymours were originally of New England stock, as were also the Hensleys, John's maternal ancestors; but the former had for some years been well known in Chicago. John Seymour's father was a prominent merchant, and a man of large means in that city. His wife, who resembled her sister in character, but not in appearance, being a delicate, slightly-built brunette, had never cared to move into a fashionable house up town; but lived in simple yet elegant style on La-Salle avenue. Her husband always came home to lunch, and in order to be convenient to his business, Mrs. Seymour had preferred to live on in the same house to which she had gone as a bride, thirty-five years ago. With the usual Hensley large-heartedness, she had made her husband's house an ideal of a comfortable home. Her oldest son had been sorely missed, but there were younger ones to whose happiness the mother was essential; and of late years her oldest daughter had taken much of the burden of housekeeping upon her young shoulders. Yet the mother was always the head, the one to be consulted in every matter, however trivial, that interested her children.

Great was the family delight upon the arrival of the Brooklyn party, and John Seymour, the "grown up boy," once more became the idol of the household, a position much scorned by his younger brother Richard, aged fifteen. Mrs. Thornton had apprised them of the expected arrival of Miss Roy and her niece; and John had come ostensibly to say that his mother and sister would call next day. When Marion came into the room he was standing with his gaze fixed upon the door; never had she looked lovelier in his eyes, and his voice trembled slightly as he spoke the common-place words of greeting. At first, the conversation centred upon her travels, then drifted to their New York friends. He had much to tell of the Wiltons, all of whom he had lately seen.

"And Claude is to study for the ministry, after all?" exclaimed Marion. "I am so thankful to hear that, for he will throw all his energies into the work, and he has splendid capacity for study, undeveloped yet, I fear."

"Yes; he is a fine young man, and thoroughly in earnest. His mother's death seemed to arouse him wonderfully; his remorse was terrible at the time; he thinks he was the cause of her death by increasing her anxiety."

"Poor Claude! it is terribly sad for him; and he was devoted to his mother as a boy. Has he lost his merry ways entirely?"

"Sometimes he is witty in spite of himself; it is the same nature with a finer edge. I think when he settles down to hard work he will be a power for good. At first he thought of being a missionary, and confesses the foreign field has great attractions for him; but he thinks it might look like running away for fear of yielding to the old influences, and has decided to work up city missions instead."

"I am very glad," Marion murmured, as John Seymour paused, "the city has need of consecrated men."

"And women, too," added her visitor. "But women have to fill a second place; I do not say that their work is less noble, but perhaps less productive of great results."

"All great men have been under the influence of some greater woman, even if unknown. Claude Wilton is worthy of any woman's love, and needs it, too, I suspect."

A haughty flush overspread Marion's countenance, then left it paler than before. "Did you come here to plead his cause?"

"If I did, I have failed utterly in so doing, as I have failed in many another wish of my heart."

"That is, then, the wish of your heart, Mr. Seymour?" The cutting tone startled him, as the force of the question struck home. For one second Marion's eyes sought his; he had never seen that proud, hurt look there before, and all the love so long restrained leaped into his answering gaze. With a strong effort he kept back the declaration upon his lips; but could not still the longing of his heart.

And Marion was satisfied; that one look had told her more than any words could do that this man was sacrificing himself to an imaginary rival, because in the unselfishness of his nature he believed himself stronger to bear the surrender of life's sweetest hope than was his younger and less tried friend. Meanwhile the blue eyes, could he but have seen them, had lost their proud fire, and a sparkle of merriment flashed under the long lashes, but their gaze was downward. Marion did not trust herself to meet his eyes again for fear he might read her secret, too.

"Claude is a true friend, but more than that he can never be; you are laboring under a delusion, Mr. Seymour; his affection for me has been the result of our intimacy as children, and has never been, never will be, of a different order. I am sorry for your disappointment." The red lips almost parted in a smile, then closed resolutely.

The Rev. John Seymour, the eloquent young preacher, had never before so com-

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pletely lost command of words. His heart beat fast, his tongue seemed to cleave to his mouth. That play of dimples was suspicious. Was it possible? Yes; those sparkling eyes were uplifted to his, and he saw the old tender light gleaming in them.

"Marion, is it possible that you can care for me? Oh! forgive my blundering speech!"

The roguish mouth parted now and with a merry look, Marion said: "Speak for yourself, John!"

It is needless to say that John spoke for himself and with more eloquence than he had previously shown in pleading his friend's cause.

"I think I have always loved you," she said simply, in answer to the old, old question, which is ever new.

Two hours later Harold's answer was on its way, and it is difficult to know which felt the greater pain, the sender or the receiver, for Marion in her own new joy realized what Harold's loss would be. Yet that night she thanked God for saving her from the terrible mistake of wrecking both her life and his, and added a heart-felt prayer that he who had so nobly loved and lived might find a richer blessing in the future than her poor love would have been.

Miss Roy, coming in to bid her niece good-night, found the flushed cheeks wet with tears, but a happy light shown in her darling's eyes.

"God grant you happiness, my dear," and Marion's amazed look at hearing that name so reverently spoken, changed to one of tenderness as she replied, "God grant you peace."

"Ah, child, that is a strange word to me. It is hard to say it. Pray for me; I cannot pray."

Ere Marion could speak she was gone, and the girl was lost in wonder at this revelation of her aunt's changed views. There was so much to pray for! Oh, that God would help Aunt Adelaide to find him, groping in the darkness of years of unbelief. What joy to know she wished to find him! Marion's cup of thanksgiving was overflowing now, for she had feared opposition to the man of her choice.

A few evenings later a pleasant family party gathered in the Seymour parlors; every one was pleased at the turn of affairs, and the newly-engaged couple had to undergo some teasing from the jovial doctor.

"Heigh, John, I didn't think you'd ever have the courage to make a proposal; fact is, we thought you a confirmed old bacheler, in love only with yourself and your work."

"He's not the most courageous suitor in the world, I imagine," put in Marion in an undertone, enjoying her lover's discomforture and not able to resist a sly revenge for his championship of Claude.

"All's well that ends well," remarked that gentleman calmly, but with an inward desire to laugh off his embarrassment. Mrs. Thornton's motherly tenderness brought back the old days in Brooklyn. "We won't be long separated now, my child. I feel that I have a daughter restored to me."

"I cannot leave my aunt," Marion said slowly; "I fear there is a longer waiting time than you think."

Miss Roy did look pale and worn that night; for some days Marion had noticed a lack of vivacity, coupled with an effort to appear well before her niece. A long interview with Mr. Hallowell had seemed to tire her greatly. That gentleman was loud in his praises of Miss Roy's botanical work, recently published, and considered it a valuable addition to that branch of science. "She might rest now," Miss Roy said, and Marion watched her tenderly. The girl's devotion was inestimably sweet to the weary heart. The thought of returning home was grateful to them both.

(To be continued.)

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour.

Bishop McIlvaine's Ohio Boys

The first Bull Run battle was on Sunday; on the Thursday previous, Bishop McIlvaine of Ohio, arrived at Alexandria, Va., from Washington with a pass signed in the well-known bold hand of De Kay. This pass allowed the reverend gentleman to go to the front. But just how to go was a question which no one seemed able to answer. If he had been a detached soldier, he could have been assigned to some command, and as the walking was good he could have reached "the front," wherever that might be, and he would have obtained information as to the length of a Virginia mile that would have made him understand what a tramp of twenty or thirty miles meant in those hot July days. But he was not a soldier. He was only a prelate of the Episcopal Church in the United States of America, who was very anxious to see some Ohio boys before the battle which all knew was soon to be fought, the first fight in the field near Washington. The Bishop evidently knew that a lot of Congressmen and other civilians in Washington were making arrangements to go out and see the Yankee boys in blue whip the Confederates in gray out of their boots. It was going to be a great lark and very likely end the war at once. Of course defeat was not once thought of. Nevertheless the good Bishop was very anxious to see "some Ohio boys before the fight." Could he not obtain a horse in Alexandria with a driver to take him out "to the front?" An orderly was sent with the good man to a livery stable. No, the liveryman did not care to take the risk of losing a horse which might be gobbled up by either side. Things were pretty "loose out at the front." Well, here was a train just ready to go out that way. But that train will not carry passengers and had no coach or even a caboose attached. Would the engineer let him ride in his cab. No, the engineer said somebody fired at him from the bush yesterday, and he did not want any passengers to divide his attention from the business of getting the load of forage to Centerville. The little wheezy engine had given the signal to start, and the good Bishop was put to his wit's end as to how he might "see some Ohio boys before the fight." What was to hinder him from mounting to the top of a pyramid made of bags of oats on a platform car? Nothing, if he would take the smoke and dust of the ride and a fair chance of catching a stray shot from some ardent and ambushed adherent of the government of Jefferson Davis. Of course he would take the chances, and so go he did. The last the writer saw of the good man was his long white hair streaming in the wind, as he made his way to the front to "see some Ohio boys out there before the fight."

M.

Financial News

In the face of many things which by ordinary process of reasoning would be indicative of further impending evils, the stock market has shown remarkable strength the past week.

Notwithstanding more bank and commercial failures of magnitude; the spectacle of our own paper and coin currency being exhibited for sale in the windows of money brokers at from one to three per cent. premium, and the closing down of many solvent mills and factories because they could not obtain, against amply sufficient bank accounts, enough currency to pay wages, the quotations of securities have increased five to fifteen per cent.

This apparent anomaly is reconciled when it is borne in mind that the Stock Exchange, despite the popular idea of its worthlessness and depravity, is the truest financial barometer we possess. Before a calamity calling for financial sympathy has exerted its influence on the country at large, it may be said that its main force, as applied to the Stock Exchange, has been felt and spent. This of course holds equally good where the conditions are reversed, so that before favorable symptoms at hand are discernable to the general eye, this harbinger announces their approach. Thus the fact that ships are hurrying to these shores with fifteen millions of our gold, and that the national banks have arranged to issue ten million dollars new circulation against Government bond deposits, has already had its good effect on stocks; but the communities suffering from the currency famine will not be benefited by this relief until the gold arrives, the bank-notes issued, and both properly distributed.

It is also anticipated that the President's message on Monday will be so firm-toned as to inspire the greatest amount of confidence at home and abroad in the policy of the Administration. However, it can be nothing more than ephemeral confidence unless the members of Congress forego fillibustering and chicanery and show that they are capable and willing to preserve the country's credit and honor.

Outside of those members who are personally under the influence of silver production, from whom nothing can be expected, if the other Senators and Representatives will remember that this country claims to be on a gold paying basis; that its business with the world can only be transacted on a gold basis; that the Government has but $100,000,000 of free gold in its treasury, which is pledged to redeem $346,000,000 legal tender notes or "greenbacks"; that the treasury has outstanding $480,000,000 silver certificates and treasury notes against deposits of silver worth at present market prices less than $280,000,000; that under the Sherman Act the government is compelled to buy over 50,000,000 ounces of this silver every year; that the Government is supposed to pay gold for these silver notes on demand; that its apparent inability to do anything like this is the dominant factor of the country's trouble and dislocation of business, they can then conscienciously set to work and afford the people every legislative means of relief in their power.

C.

New York, August 5th.

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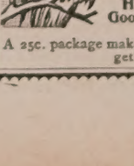

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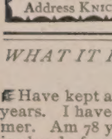

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Care of the Sick

"KEEP a child in bed for fully a week after every symptom of illness has disappeared, is my rule in all serious diseases," said an eminent physician. "If you will do this, you will greatly reduce the chances of a relapse. When the temperature becomes normal and the appetite returns, the patient naturally becomes eager to get up, and it is very natural to suppose that the change from bed to lounge, or even to the next room, would be beneficial, but it is really most dangerous. This is generally the time when a busy doctor feels that he ought to be able to turn over his charge to those who are nursing him, and yet in many and many a case a relapse has occurred, and the last state is worse than the first. Therefore, as I say, keep the patient in bed a week longer—it does no harm, and an ounce of prevention is worth many a pound of cure."

TO KEEP ICE FOR THE SICK.—Cut a piece of clean flannel (white is best) about ten inches or more square. Place this over the top of a glass pitcher or even a tumbler, pressing the flannel down half way or more into the vessel. Then bind the flannel fast to the top of the glass with a string or piece of tape. Now put the ice into the flannel cup and lay another piece of flannel, five or six inches square, upon the ice. Arranged thus, the ice will keep many hours.

AID IN DEFINING ILLNESS.—The cry of children, according to Dr. Hill in *The Medical Record*, in pneumonia and capillary bronchitis, is moderate and peevish and muffled, as if a door were shut between child and hearer. The cry of croup is hoarse, brassy, and metallic, with a crowing inspiration. That of cerebral disease, particularly hydrocephalus, is short, sharp, shrill and solitary. Marasmus and tubercular peritonitis are manifested by moaning and wailing. Obstinate, passionate and long-continued crying tells of earache, thirst, hunger, original meanness, or the pricking of a pin. The pleuritic is louder and shriller than the pneumonic, and is evoked by moving the child or on coughing. The cry of intestinal ailments is often accompanied by wriggling and writhing before defecation. Exhaustion is manifested with a whine. Crying only, or just after coughing, indicates pain caused by the act. The return or inspiratory part of the cry grows weaker toward the fatal end of all diseases, and the absence of crying during disease is often of graver import than its presence, showing complete exhaustion and loss of power.—*Jenness Miller Illus. Monthly.*

THE use of milk and eggs as a diet or an aid in building up a patient is often a trial to the nurse. Many patients will take milk slightly warm, or even hot, and digest it readily, when cold milk causes distress. It is an excellent plan, suggests *The Nurse*, to rinse the mouth with cold, cool, or hot water, as preferred, before and after drinking milk. The taste left in the mouth to many persons after a drink of milk, especially a small quantity, often causes the patient to dislike it. The secret of success in giving milk and eggs to those who would rather not take them is to prepare them in different ways. For a delicate stomach the white of the egg, well-beaten, added to hot or cold milk sweetened to taste, will often prove tempting, when even the sight of the yolk with milk is unpleasant. After a time a little of the yolk may be used, the white of the egg being added last, and not stirred into the milk, but left at the top of the glass for ornament.

KEEPING MEDICINES.—In some households drugs, even poisons, have no distinctive place of keeping. A promiscuous assortment of bottles are placed together, containing medicines, acids, flavoring extracts, etc., trusting to the labels and the housekeeper's memory that only the right thing will be used in cooking. Should she happen to possess poor memory and hurriedly make use of some article in this conglomerated assortment, a mistake would occur. A mother, in giving medicine to a sick child, took a bottle which she supposed to be the medicine. In a few minutes the little one was in its death throes. It was muriatic acid. There is nothing more reprehensible than a careless handling of drugs. In every household there should be a safe and separate place for their keeping. They should be plainly labeled, and under no circumstances should they be placed elsewhere, or mixed up with other bottles or packages.—*Country Gentleman.*

FUMIGATING A SICK ROOM.—Sprinkle a spoonful of ground coffee upon a fire shovel on which two or three live coals have been placed, and immediately the sick room will be filled with a pleasant odor, which cannot be anything but refreshing to the invalid.

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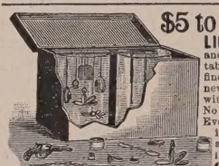

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